赫連泉館古印存

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中國歷代印譜叢書

赫連泉館古印存

近代 羅振玉編

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序

韓天衡

滙輯古璽印成譜始於北宋楊克一《集古印格》，嗣後，風氣漸開，代不乏人。然在宋元及明初時期，此類譜録，或爲手摹，或付之棗梨，不免優孟衣冠，存形棄神，乃至有些印譜連外形也被翻摹得面目全非的。這類草創階段的遺憾，也屬情理之中的事。

自上海顧汝修於明隆慶六年（一五七二）首創以秦漢古印原物鈐成《顧氏集古印譜》六卷，遂開一重新天，它對印譜學的發展，對篆刻藝術的鑒古出新，開辟了一條坦途正道。所以，今天每當人們侈談明清篆刻藝術之絢爛成就，喻之爲印起八代之衰的極盛時期，出現了同一藝術品類中古往今來，居然有秦漢和明清兩個藝術高峰的特殊，罕見的局面，除去石質印材（葉臘石）在印壇的引進和廣爲普及這一革命性的因素外，顧氏的功績雖説是他本人不能自知和始料的，卻是客觀存在的，不可抹殺的。

歷史的推進往往緩慢如蝸牛之蠕動，對於滙輯古璽印成譜有更科學的、有條理的認識，這當是十九世紀後葉的事情了。在這時的高明的璽印輯藏家心目中，璽印及印譜的作用已遠非是篆刻藝術上追秦摹漢的範本，它已超越出娛癖玩古和藝術賞鑒的狹隘範圍，意識到對於古代文字、歷史地理、官制民俗，以及其他的一些學術領域皆具有更客觀的意義和價值。

在彼時衆多的兼具藝術和學術思維的璽印輯藏家中，當以陳介祺、吴式芬、吴大澂、何昆玉、羅振玉諸家爲中堅。上海書店這次出版的《赫連泉館古印存》，即是據羅振玉氏於一九一五年和一九一六年先後輯成的正續二册原鈐本印行的。羅振玉自一九〇三年輯古吴潘祖蔭藏封泥成《鄭盦所藏泥封》一册後，即於斯道結下不解之緣，先後曾輯有《磬室所藏璽印》等譜十數種，而《赫連泉館古印存》正續集，又是他精心收藏並精意滙輯而成的重頭印譜。在這部印譜的自序裏，羅氏論述了自己對古璽印理解的過程，起初祗是『重其雕篆之工』，稍長，漸明『古璽印有關於學術』。他結合對古璽印的藏輯和平時的研究，證明了古

璽印裏蘊藏着大量的學術礦源，從史地、姓氏、文字諸多角度一一舉例，説明了古璽印的有裨於考證者至少有八個方面。這無論是對於學者的開拓資料面和印人的提高學養，都是具有啟迪作用的。

《赫連泉館古印存》正續集，共輯入周秦兩漢、魏晋及唐宋元印章八百十六方，遴選精嚴，品類衆多，品貌精美，且時間跨度近乎二千年。可見，對於印壇來説這是一部頗爲重要的印譜。

喜看當今的印壇，已形成了一股具有廣度、深度、力度的『篆刻熱』，宏大的篆刻隊伍，競相以鼓刀耕石爲樂事。然細加觀察，在這支隊伍裏，不乏有以『創新』爲口號，而忽視以『傳統』打底子的成員。這是值得引起注意的傾向。筆者以爲，優秀的傳統始終是出新之母，出新之本。對於以臨摹作爲主要入門途徑的篆刻藝術尤其如此。没有對傳統全面、深入的理解和掌握，就不可能有真正饒有藝術本源性的出新。我們只屑回顧一下龍泓、完白、悲庵、缶廬的偉大成功，無一不是伴有對傳統的深情依賴和清醒擺脱。這是以使我們後來者要正視和重視傳統。

誠然，正視、重視傳統，其宗旨正在於推陳出新，濯古來新，盡到後來者的崇高責任。有些學人總耽心傳統會把自己『捆死』，顧慮重重。其實，傳統是一味藥，善用者壽之，不善用者傷之，或壽或傷，全在於用之得當。需知，傳統祇能『捆死』墨守陳規，不思進擊的人，説得更準確一些，是自己的陳腐意識『捆死』自己，而不是被傳統『捆死』。所以，傳統決不會也不能把具有明確創新意識和堅韌出新努力的人『捆死』，相反，會給他的出新提供更多的補益。我們即使退十步來講，被『捆死』在傳統裏的人，必竟是有了傳統，成了内行。而怕『捆死』，視傳統爲虎狼，刀石在手，胡刻亂凿，則藝無根底，學無淵源，求新不新，精力耗盡。如是到完全有可能虚度一生，猶在門外。

一九八八年八月於百樂齋

予年十五始學製印苦無師承嘗以百錢從持竿售舊物者手得漢人私印一愛其深厚古穆佩之衣帶閒斯須不去身此予有印癖之始然第知重其彫篆之工而已稍長漸聚諸家譜集始知古印璽者實於小學地理官氏諸學至有裨益好之乃益篤私意數百年來固未有能闡斯學之蘊者也四十游京師求古璽印於都市累歲所得不逾百已聞人言山東估人歲至歸化城購之乃與東估約有所得悉歸予於是先後遂得璽印千餘選其尤精者數百爲磬室所藏璽印及國變作携以自隨孤棲海外無以給晨夕乃鬻以餬予口致辛苦數年而後得之者至是悉爲他人有每念之不去懷則又稍稍託同好購致之然所得不及往歲之半矣力仍不能有再聚者復再散去年長夏撰歷代官印輯

存頓觸舊好復購求之又得古印璽約四百復製爲赫連泉館印存爰書其端曰古璽印之制夏商以前吾不能徵之其可徵者莫先於有周周禮掌節貨賄用璽節注璽節印章漢舊儀秦以前皆以金銀銅犀象爲方寸璽後漢書祭祀志自五帝始有書契至於三王俗化彫文詐僞漸興始有印璽以檢姦萌此載籍言印璽之最先者證以今世所流傳周之私璽大不逾今尺一寸之半即古所謂方寸也其材有犀有象有石有陶而銅製者百之九十九其官璽大者倍於方寸或再倍數倍之其材銅爲之或以玉偶有鐵者千百中不一二見也其書體與古文或異其製或方或圓方者爲壇鈕圓者蟻鼻鈕文字皆以範鎔鑄以成之多朱文其白文什一二而已白文中偶有出自刻畫者此秦以前之制

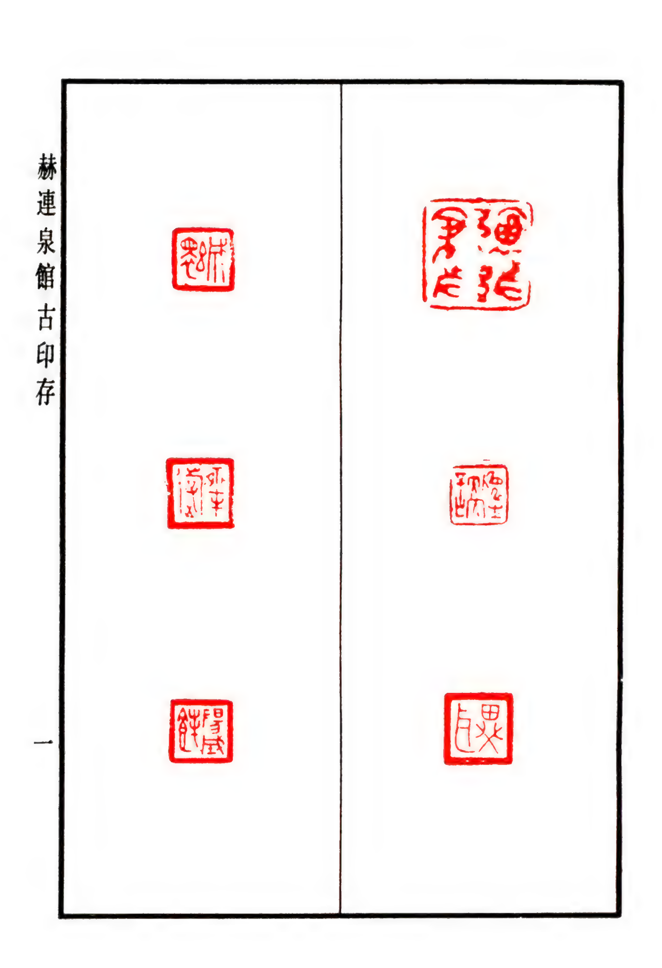
也秦人印大小同於周有半方印皆白文刻畫以成之其書體與傳世權量銘同許祭酒謂秦書有八體五曰摹印今以秦印傳世者證之未見有殊體如有周官私璽者也此爲周秦璽印之別今之譜錄家則每混周之璽爲秦秦之印爲漢矣漢之私印西京初紀大小同秦寖以增大至東漢有與官印等者其鈕初爲壇鈕後爲橋鈕又後爲獅鈕朱文長印有橛鈕始有兩面印有五面印或刻於觿於師比其材皆以銅或以玉以象以角以漆以鉛以土以燒料以石膏然亦千百中一二遇而已官印之材或以金以塗金然不盡如史家所記有定制也其文字初承先秦而日趨方正與漢代傳世器物銘相似吾邱竹房所謂方正如隸者是也偶有屈曲其文如世所謂繆篆者私印多白文偶有朱文皆

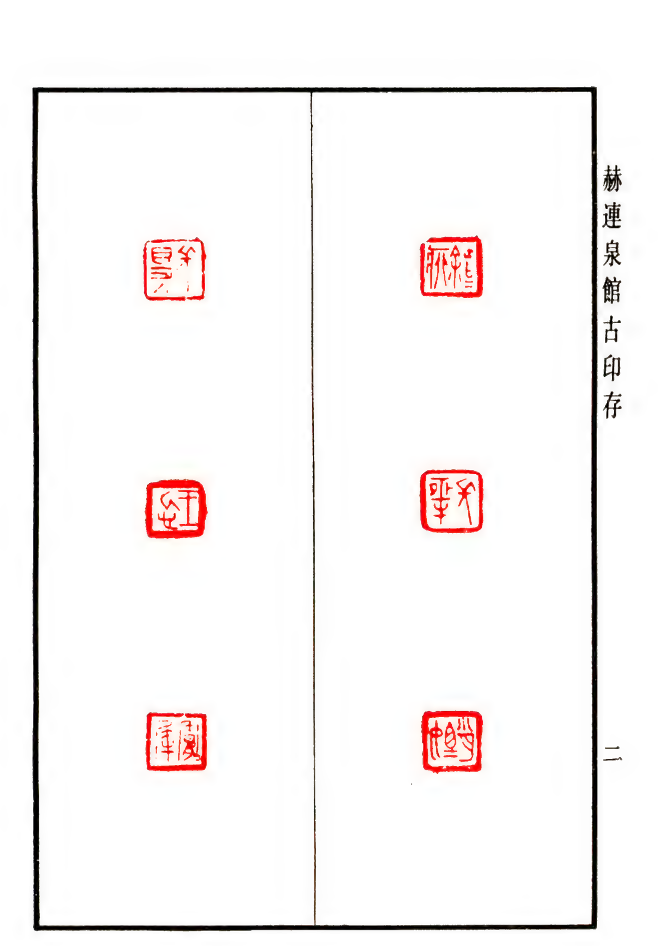
鎔鑄官印皆白文皆刻史記留侯世家所謂趣刻印漢書韓信傳所謂刻印刓者皆其徵也六朝以後官印皆用朱文皆鎔鑄皆爲橛鈕古制乃日變矣唐宋私印傳世甚罕至宋以後則單用姓爲押字又私印之一變此周秦以來古璽印沿革之大略也璽印有裨於考證至巨卽就此編所載者言之古璽印皆記姓名漢人始有封完及吉語諸印此前人所習知者然徵之古璽已有取成語爲印者如編中所載曰富曰得志曰右生（右卽佑）曰安官曰敬事曰敬上曰上明（上卽尚）審其書體皆在秦前又漢人或鑄物象印其所繪人物與漢石刻畫象同前人稱爲古蠟封印不能斷定時代今乃確知爲漢物據此知周代有成語印漢人有物象印此有裨考證者一也兩漢以來官印可補正官制譌闕者多不

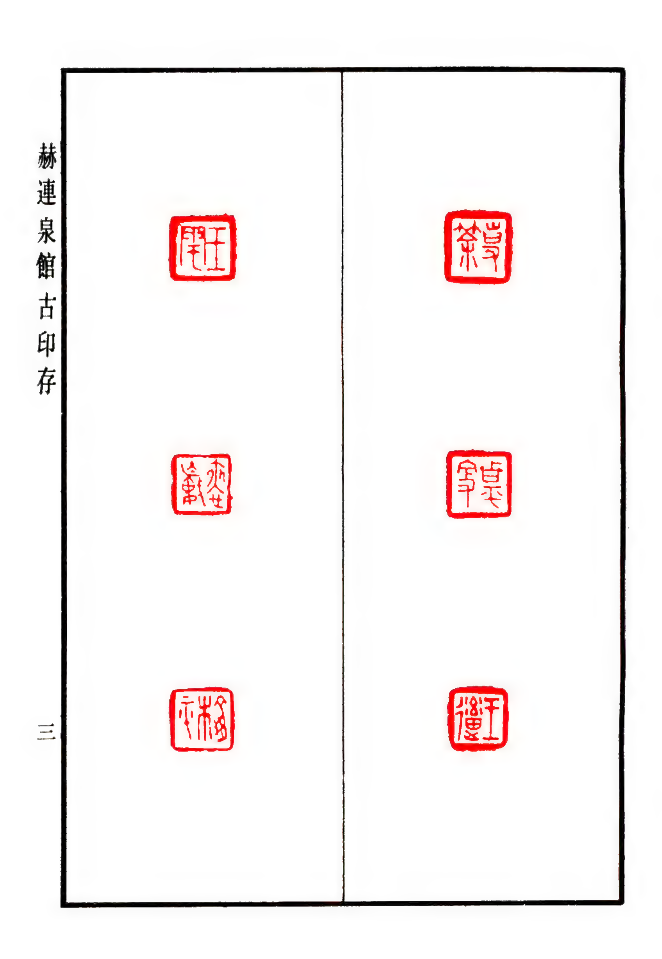
勝舉此編有廿八日騎舍印於前籍無徵當爲傳舍之印往見漢木簡
知塞上亭隧受書發書皆紀日時此印蓋亦爲傳舍紀日之用予又嘗
見漢官印文曰執法直二十二殆漢御史亦分曹當直此均可補史志
闕文有裨於考證者二也漢志膠東國有挺縣高氏齊魯古印攈有梃
縣左執姦梃字從木旁作此錄有梃中二字半印亦出齊地殆東漢廢
梃縣改爲鄉之名字亦作梃與高氏藏印正同足正史志從手作之譌
此有裨考證者三也古璽文字雖多難曉然如人姓之長之王可確知
其不誤後世無長姓孟子則有長息又此編漢人印中有傷禁傷□吳
淸卿中丞藏印有傷咸傷姓亦不見古姓氏書然唐有湯府君妻傷氏
墓誌稱受氏於傷琳得姓於湯武古刻記族望所由來多不可信然得

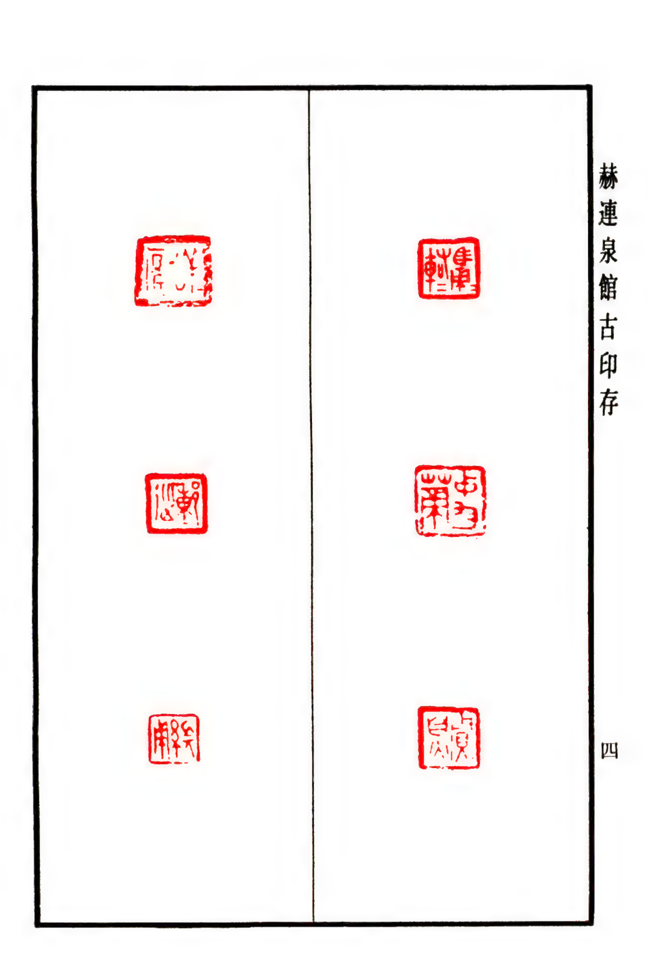
知唐初尙有傷姓足爲諸印之證此有裨於考證者四也六朝石刻書觸字作𤚬從牛角初謂是當時別搆今觀小璽中實有是字其義雖不可知而從牛角則同知先秦以前已有之可補字書之闕此有裨於考證者五也西夏文字前人僅知感通塔記及西夏錢文皆楷書塔記有篆額乃就其楷書略屈曲之初非有二體予所藏西夏官印作疊篆與塔記額字大異知西夏實有篆書前人亦有藏西夏官印者初不能定爲何國書予以其背有西夏楷字始得斷定予又得西夏人楷書方印與元人押字同殆西夏人私印則爲前人所未見此有裨於考證者六也古印中有鄉印無村印予所藏則有朱文大毛村印大與隋唐官印等書體亦相似知爲隋唐閒物是隋唐閒有村印前籍所未載此有裨

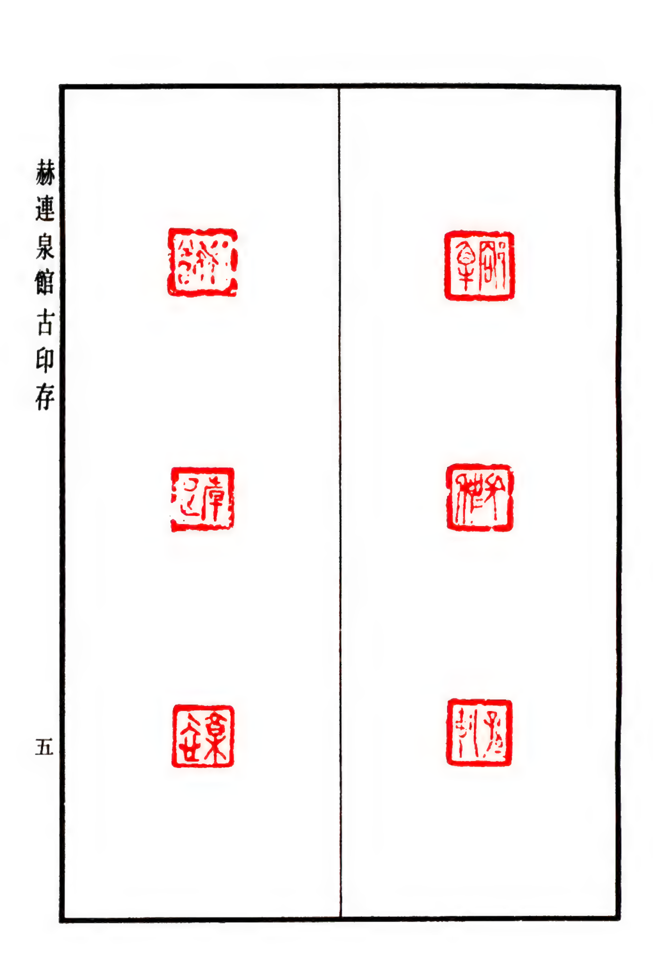
於考證者七也金元以來行用楮幣史家記其式頗疏略賴傳世銅鈔
版得知其詳然現幣存於今者至罕故鈔背印記苦不能悉此編有一
貫背合同正書銅朱記始知鈔背實有合同印雖不能遽定爲金爲元
亦足補載籍之闕此有裨於考證者八也其不見此錄者不遑備舉至
於宋以來諸家譜錄前人鑒定多疏頗收贗品至近代吳氏雙虞壺齋
高氏郭氏齊魯古印攈兩集吳氏兩罍軒周氏共墨齋吳氏十六金符
齋諸譜抉擇始益精聞簠齋陳氏萬印樓譜尤爲海內巨觀惜舊印百
部數十年來訖未裝治行世此則藝林之至憾也予之此編以視諸家
如培塿之於泰山然世之君子將如予之所言欲闡斯學之蘊者或亦
有取乎宣統乙卯九月仇亭老民羅振玉書於海東寓次之雪堂

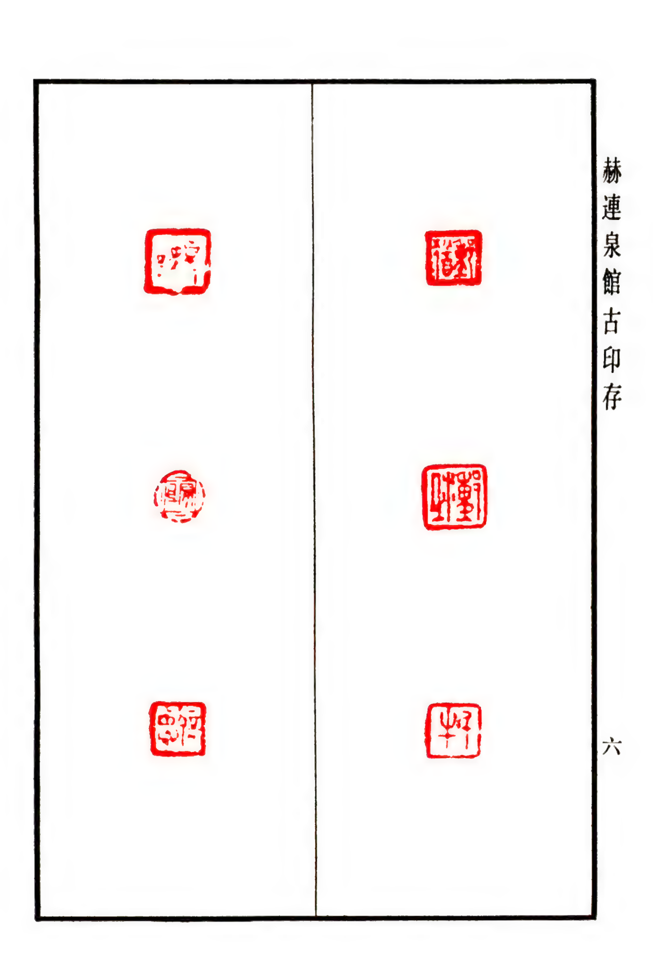












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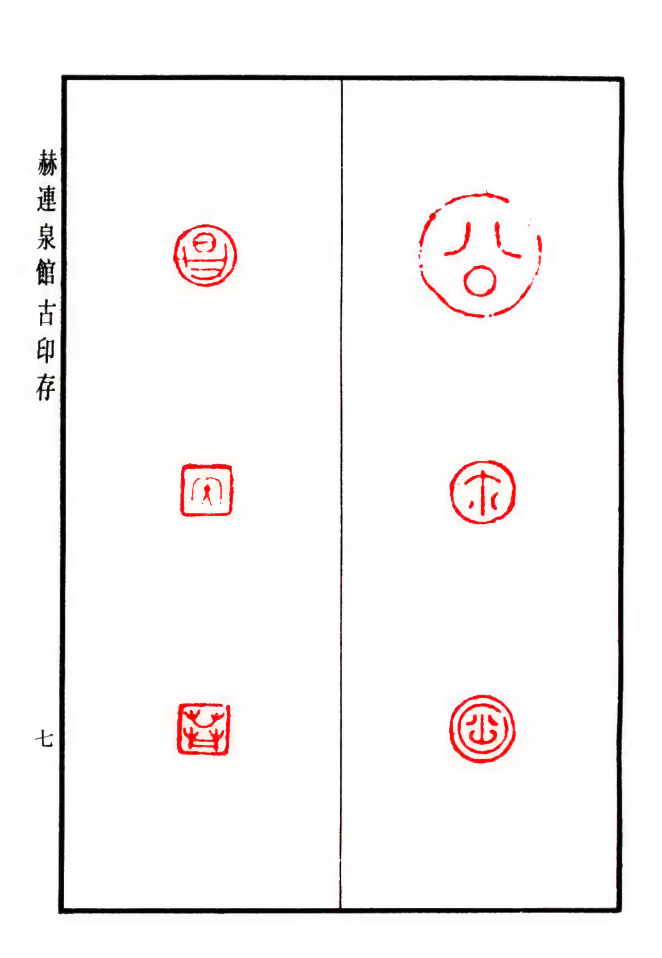
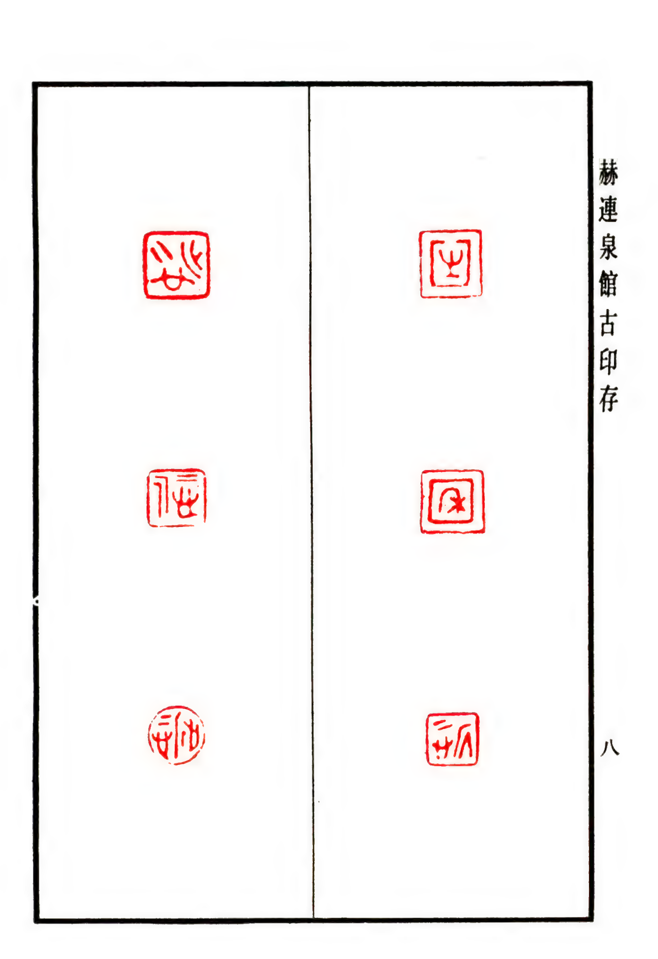
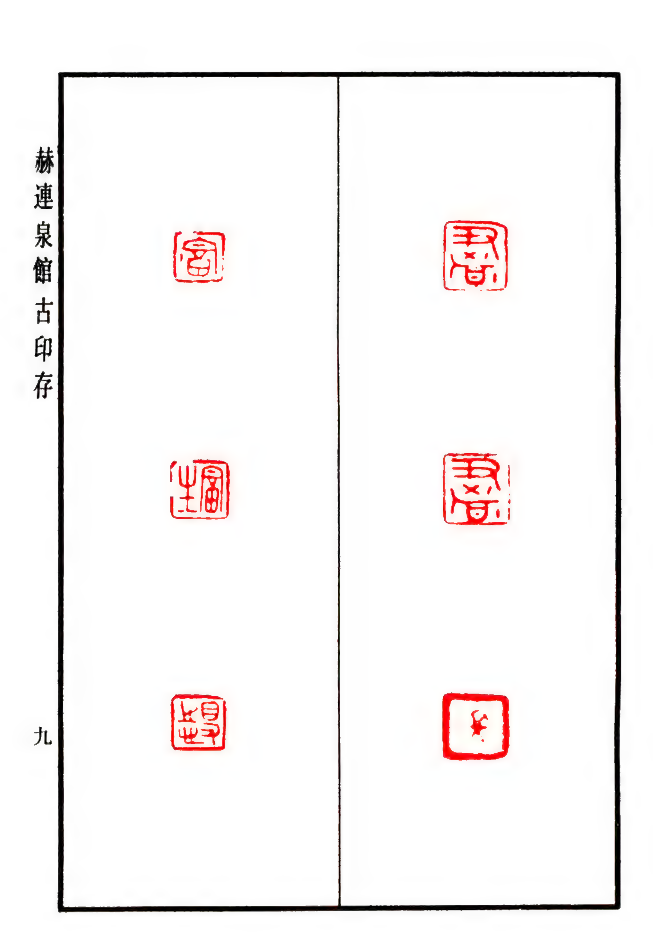
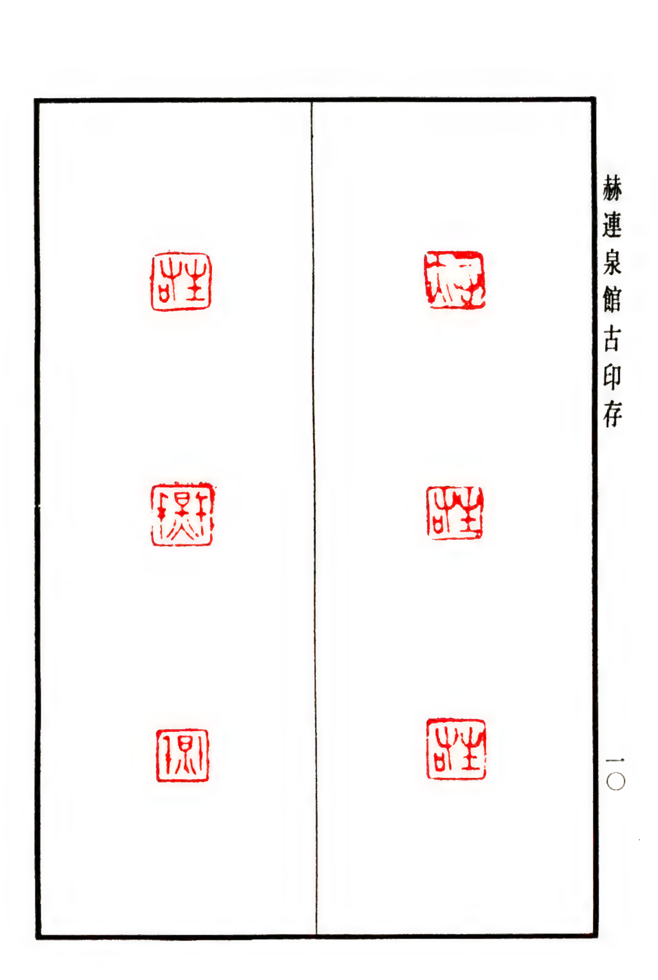
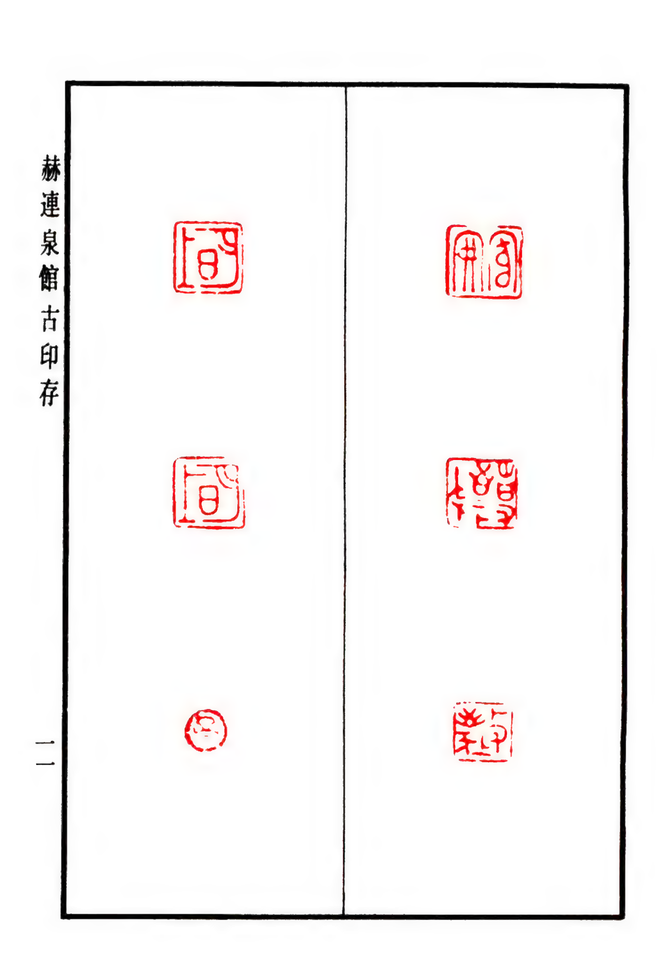
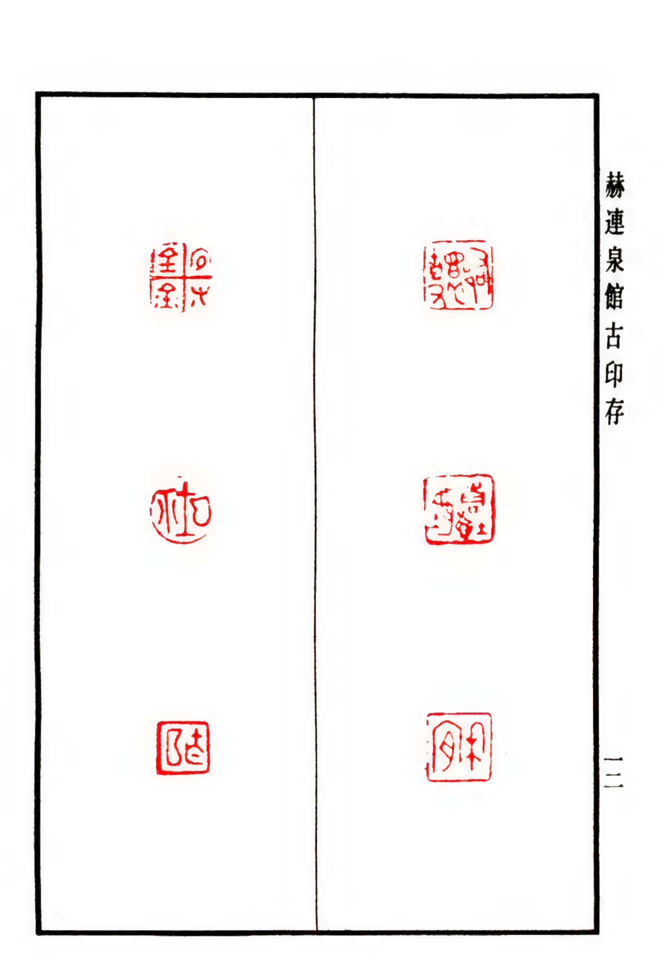


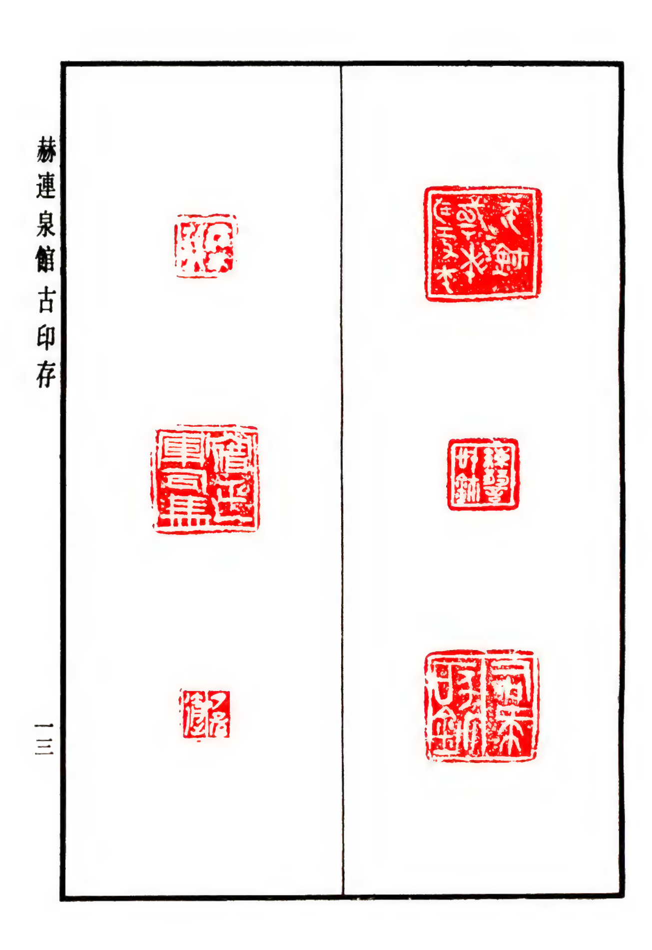


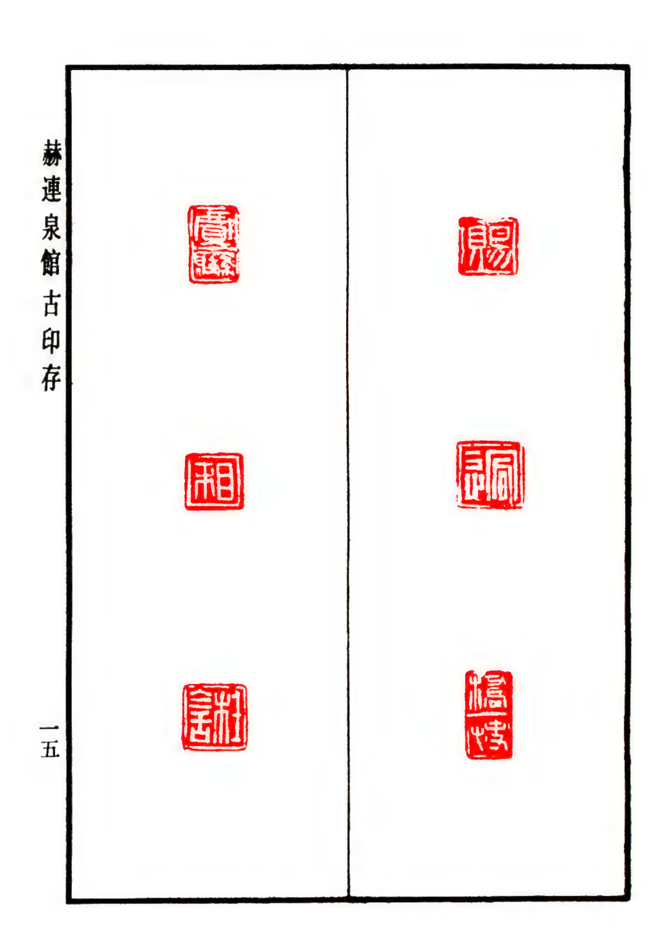


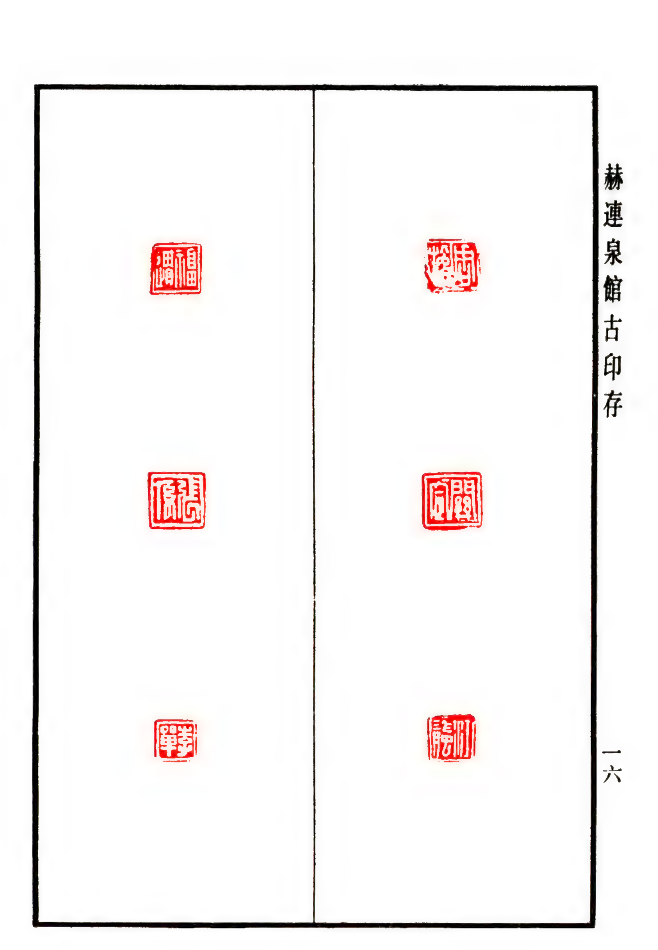


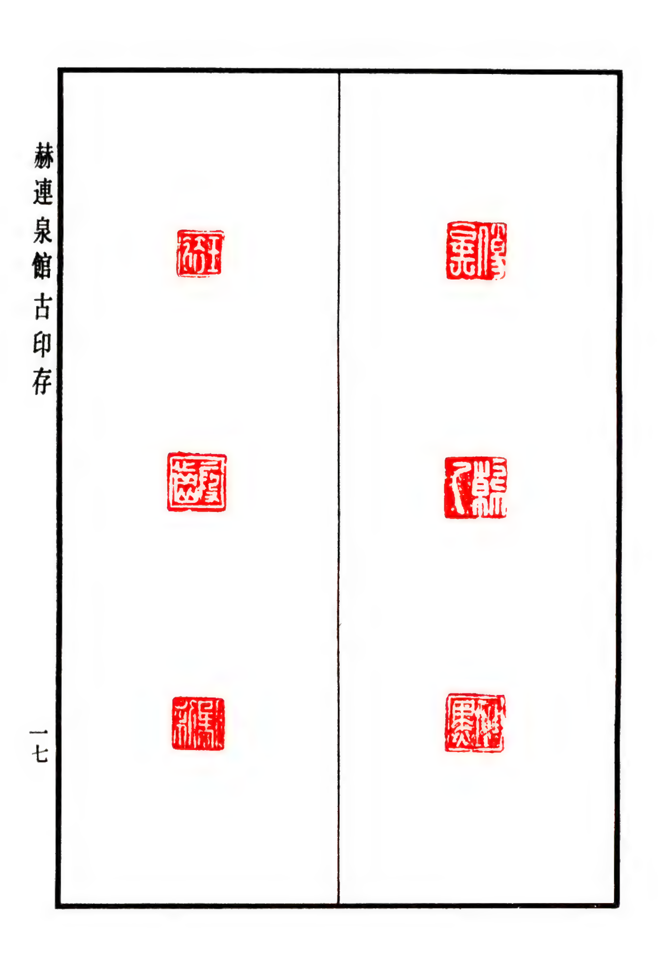


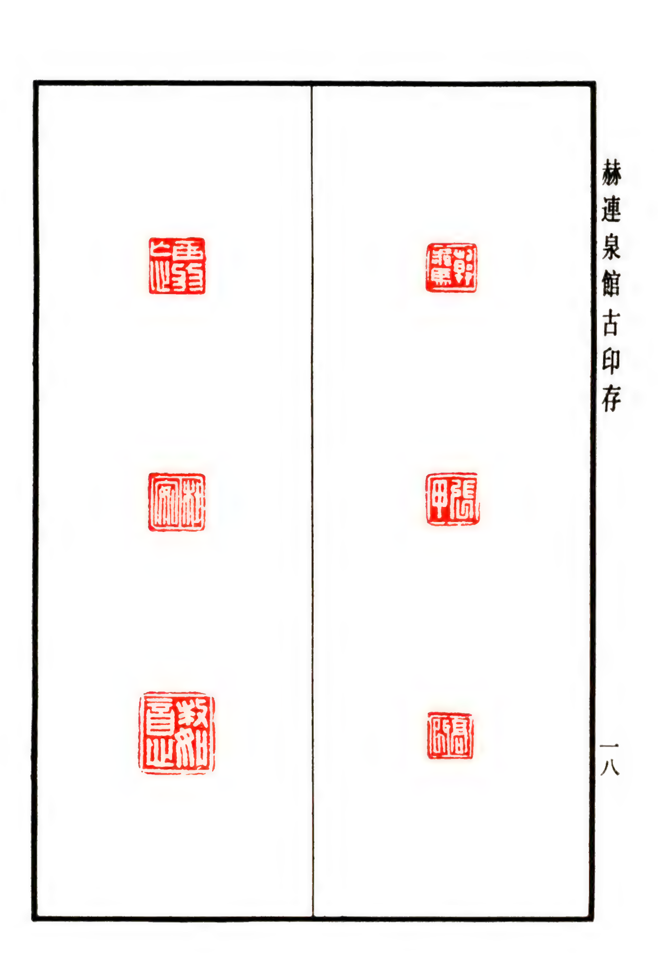


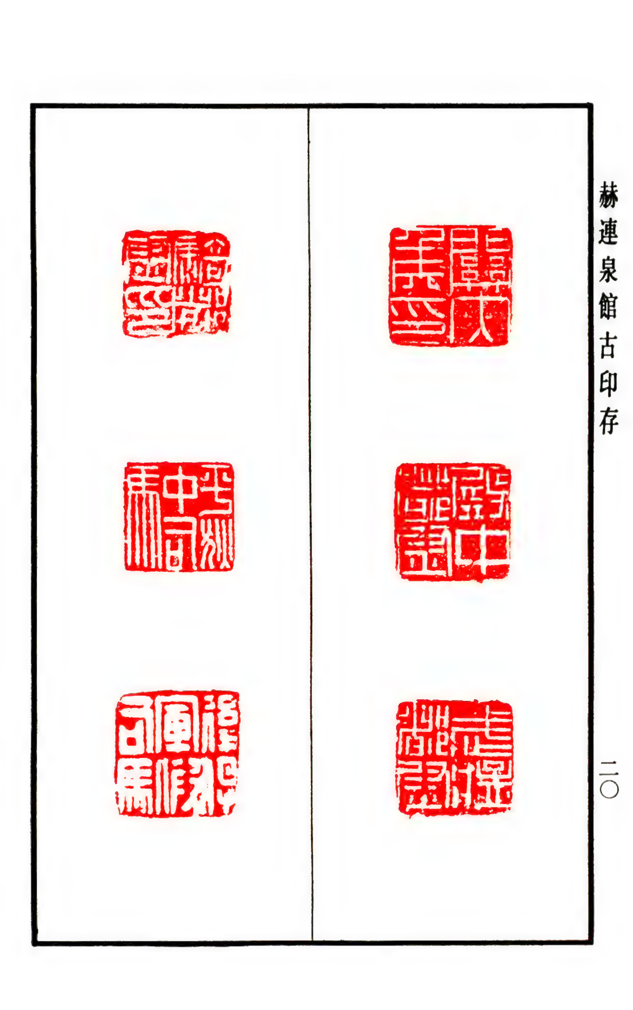


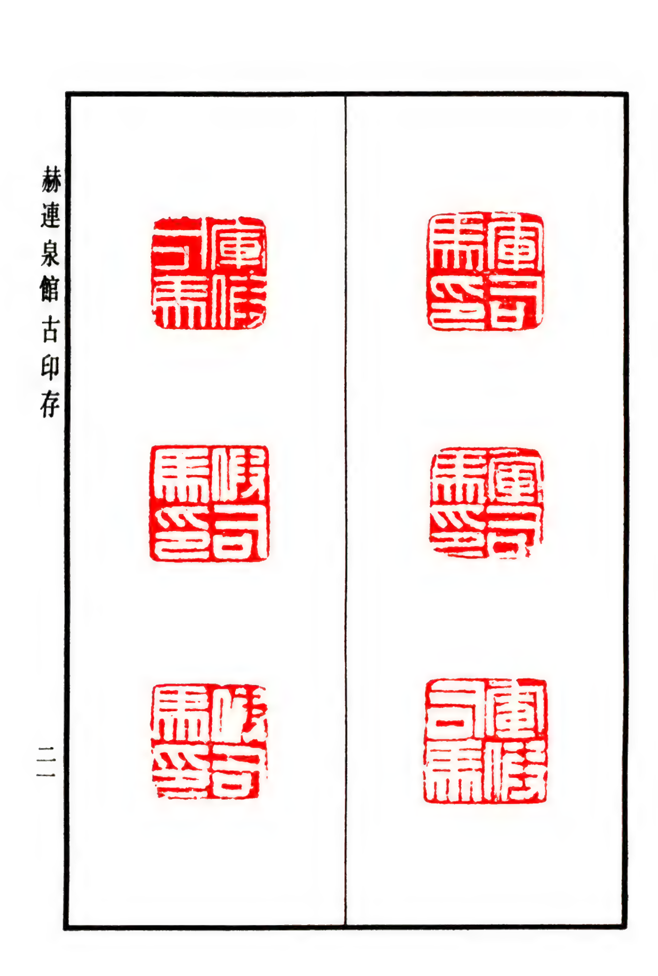


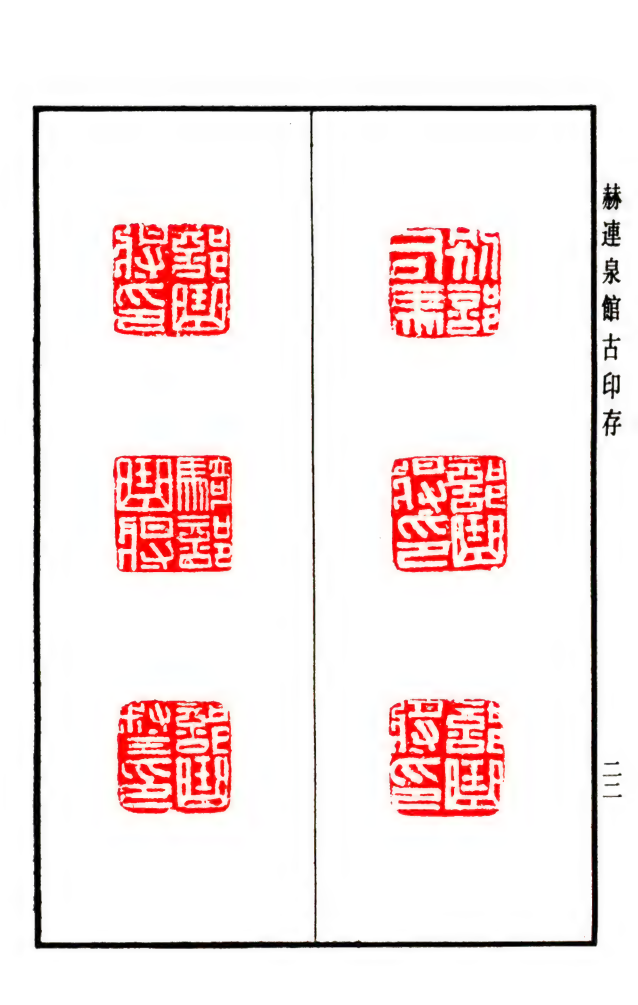


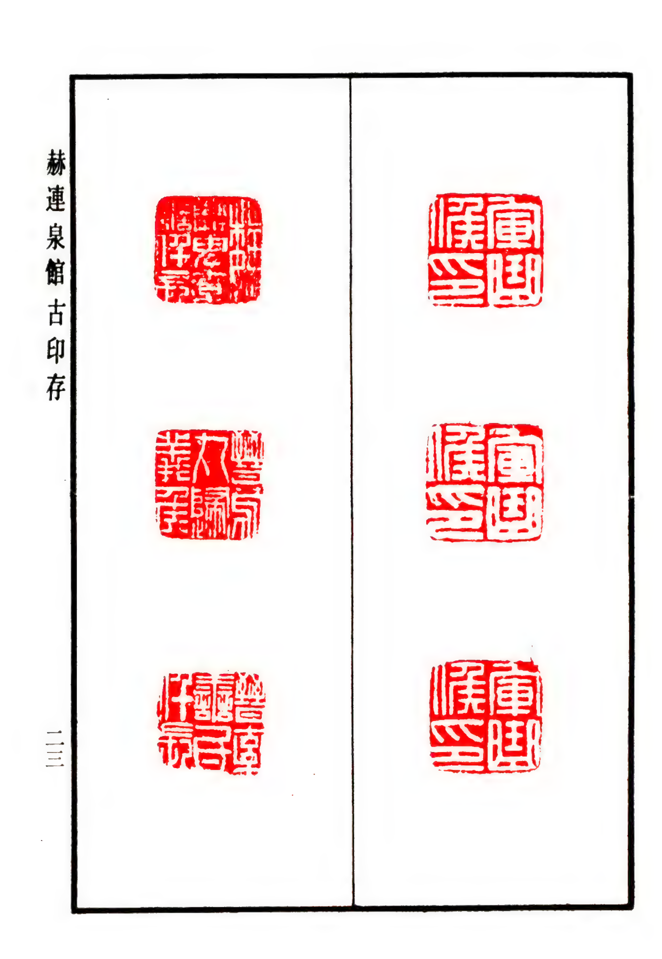


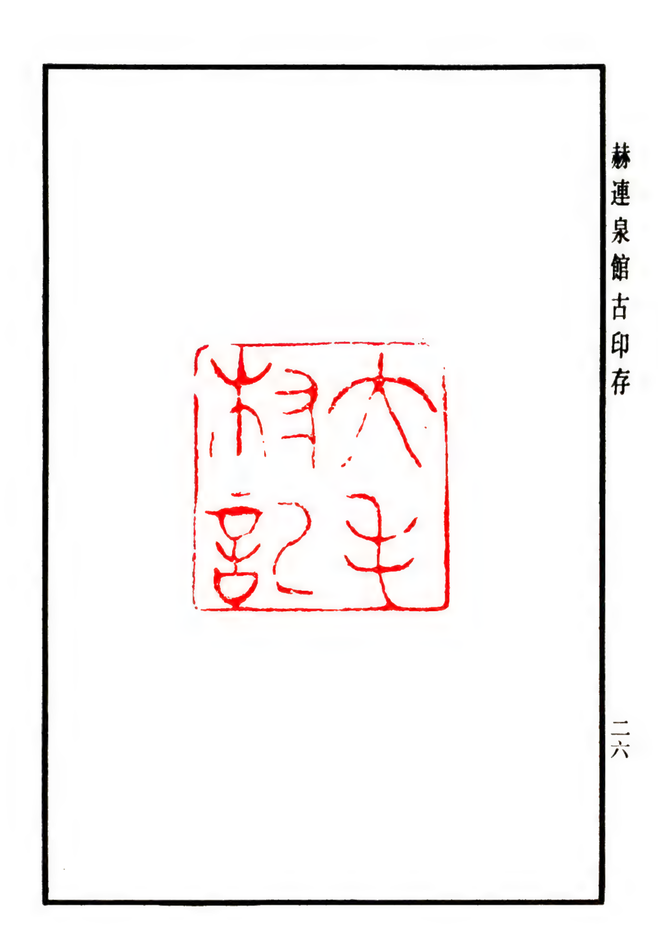


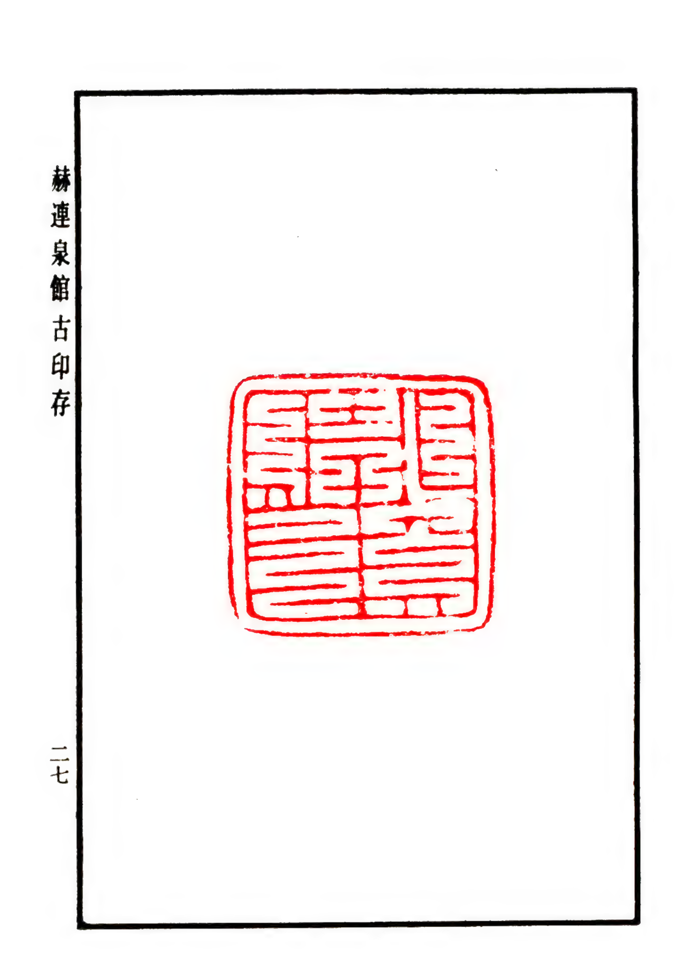


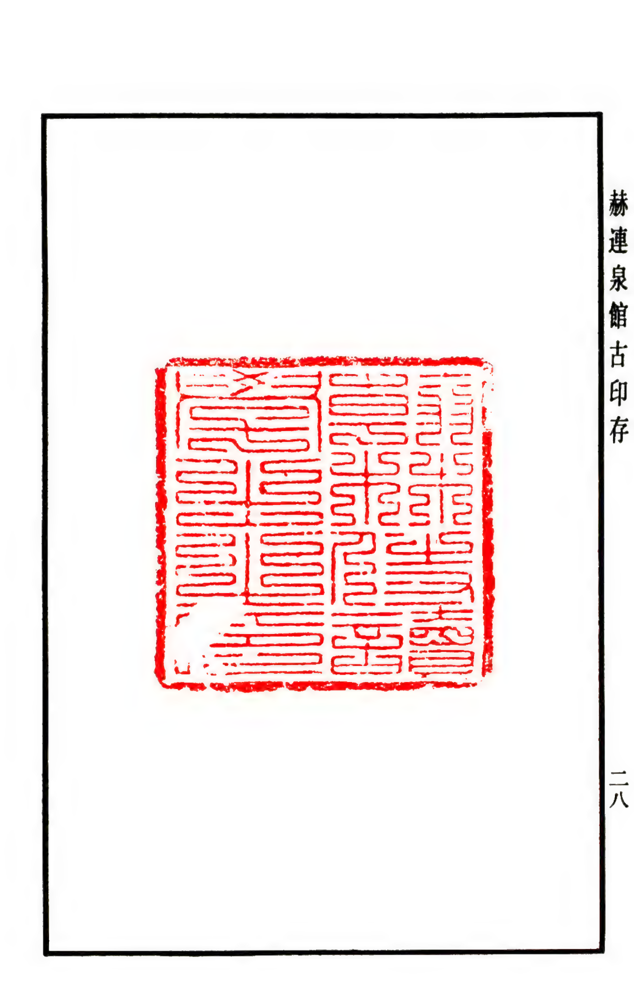


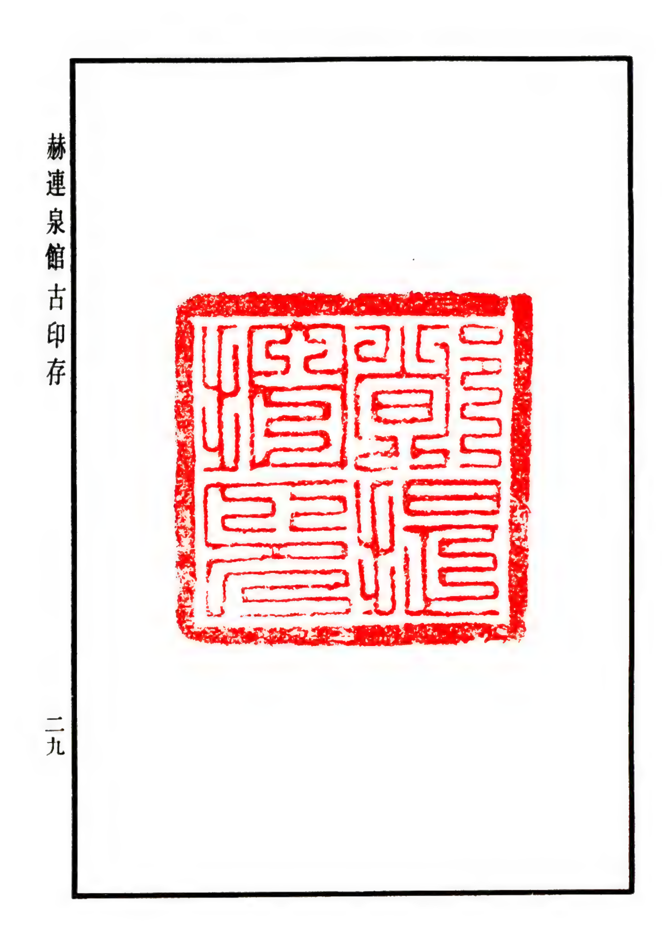


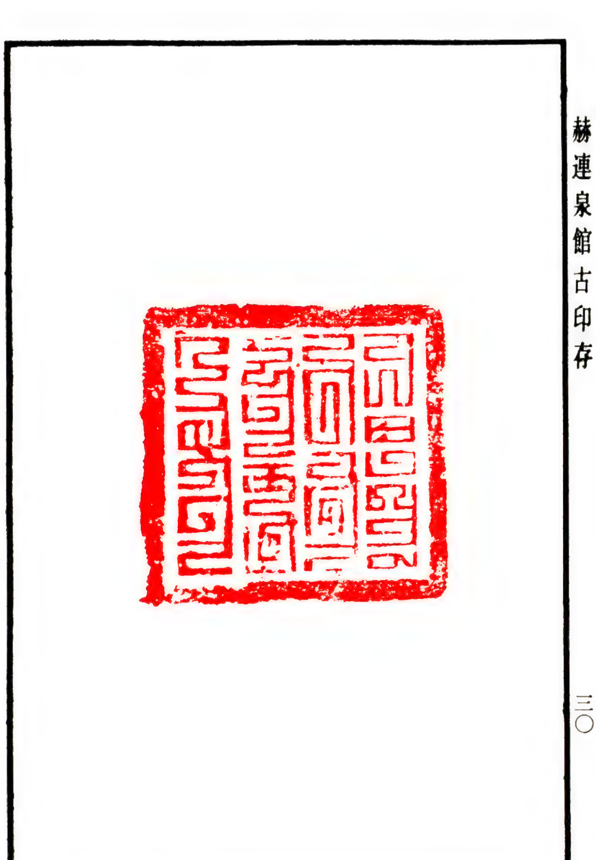


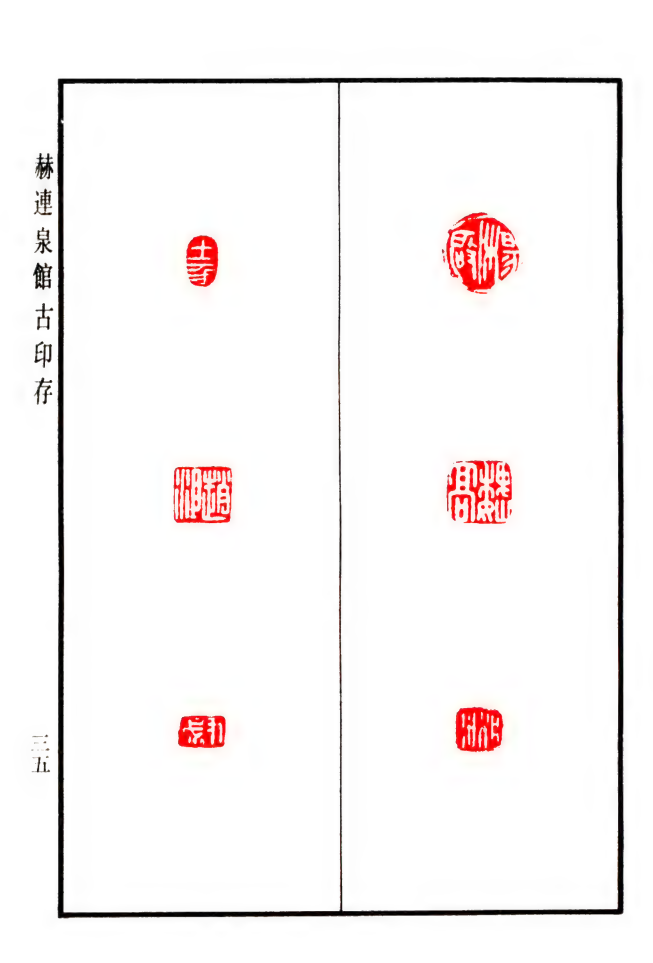


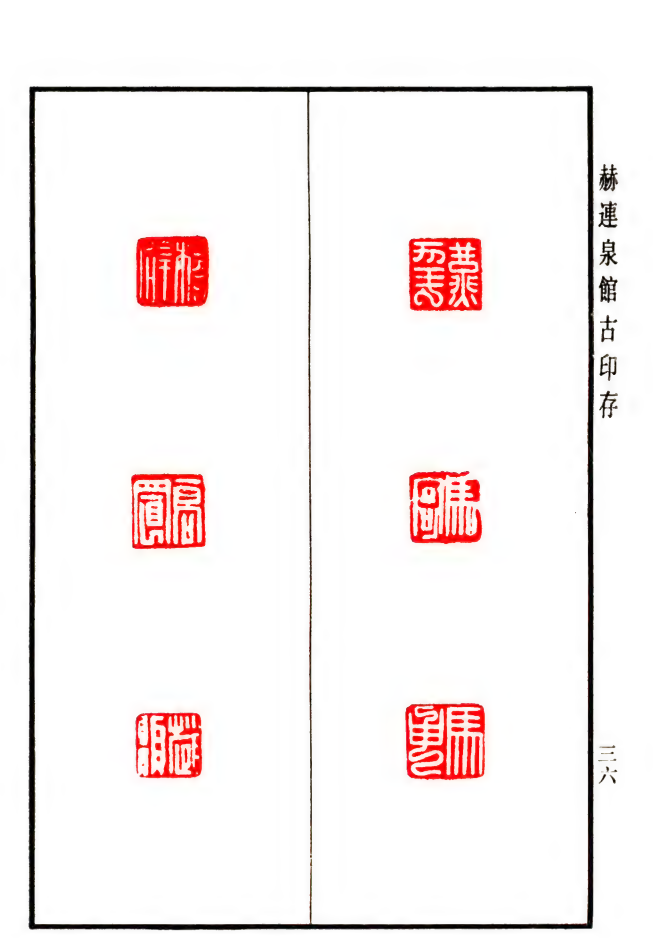


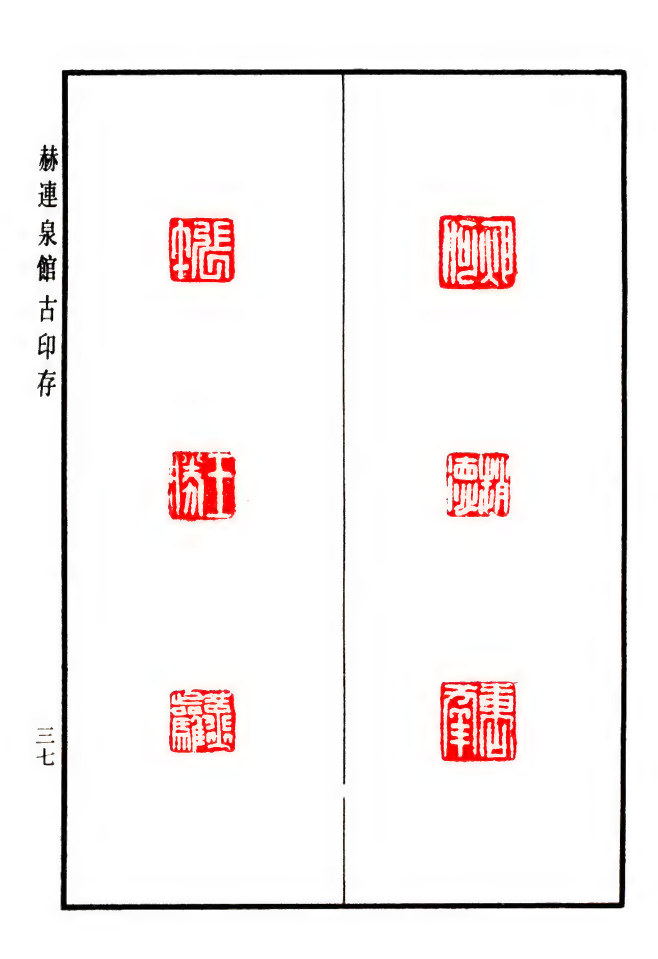


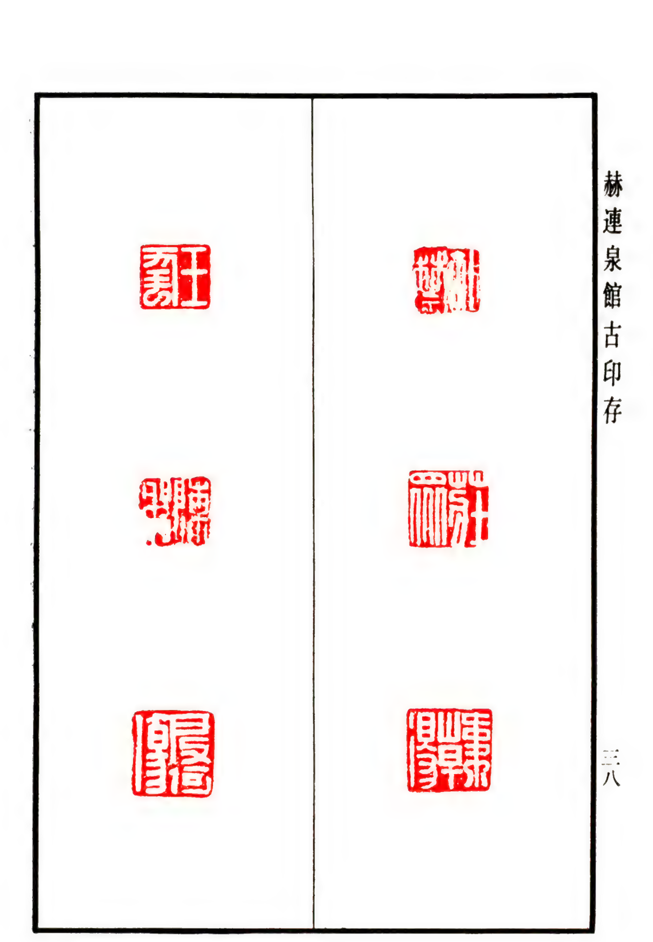


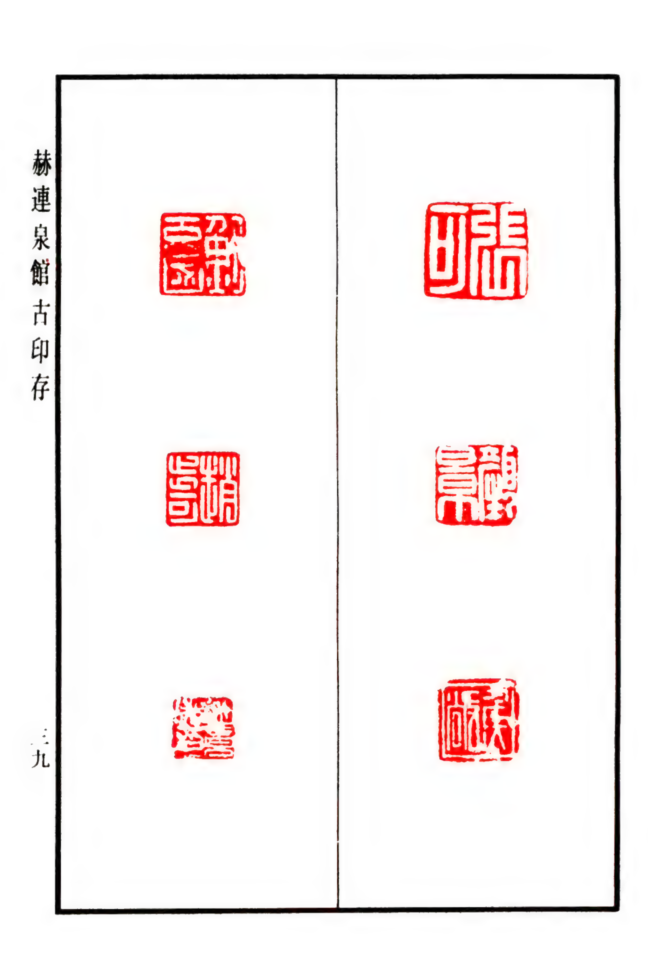


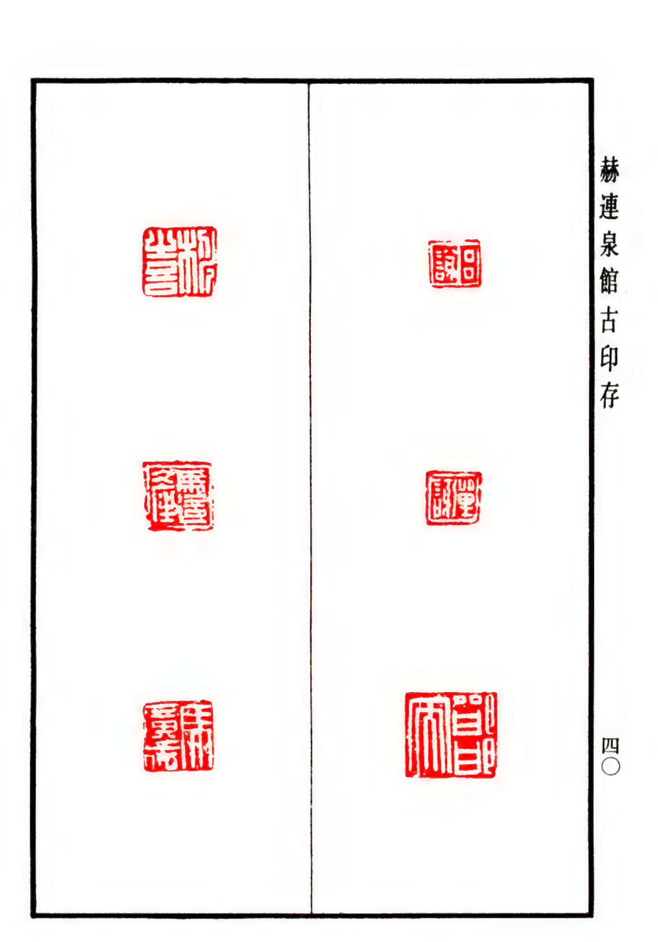


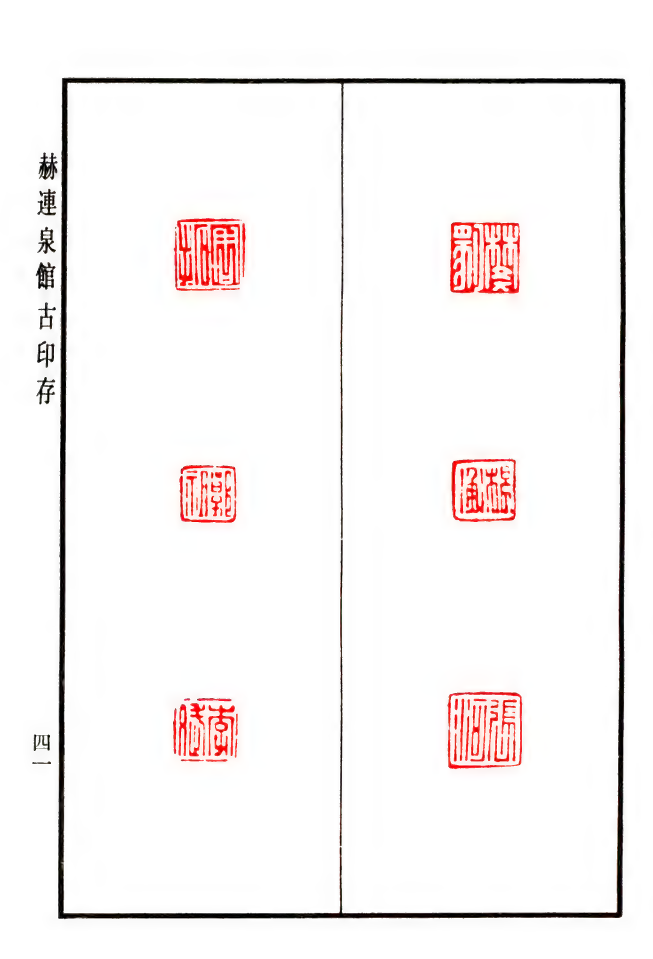


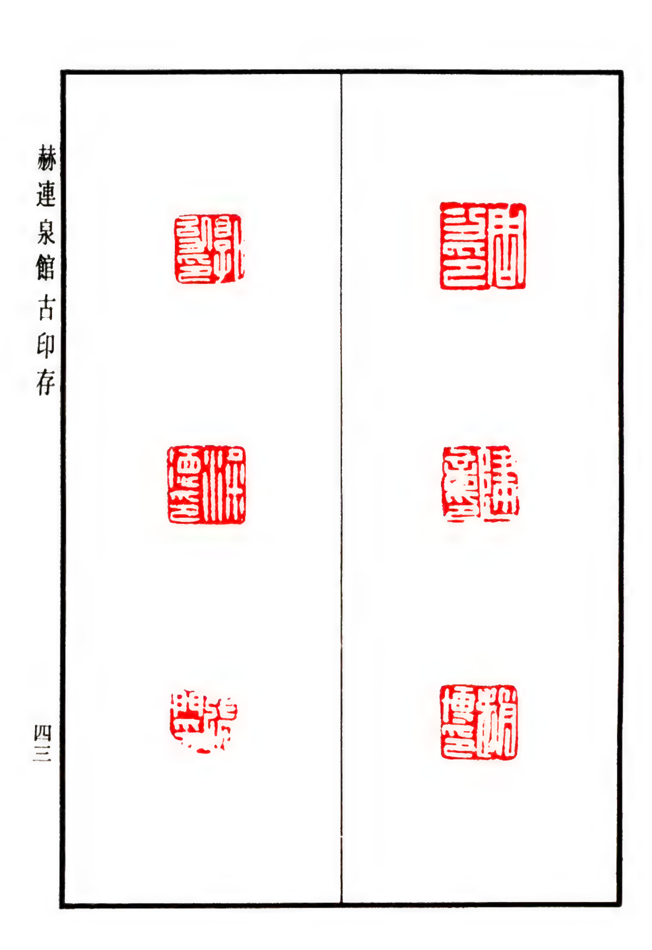


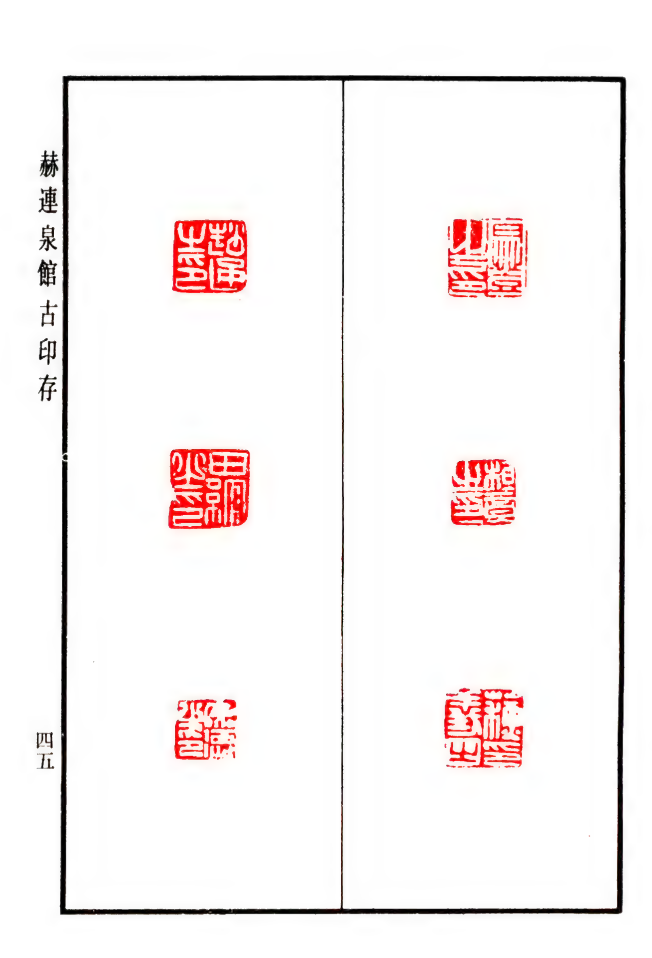


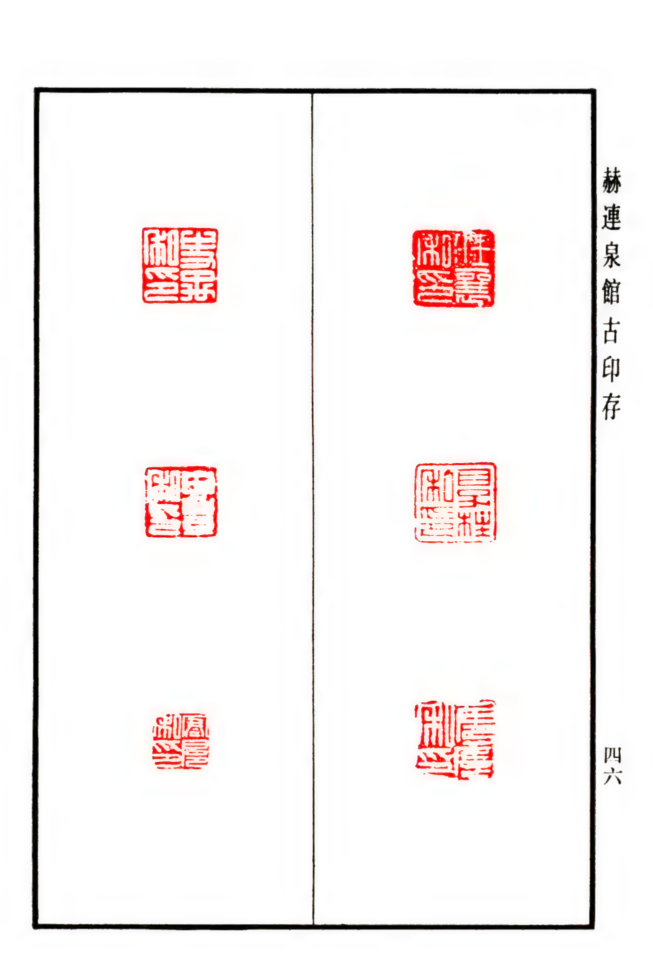


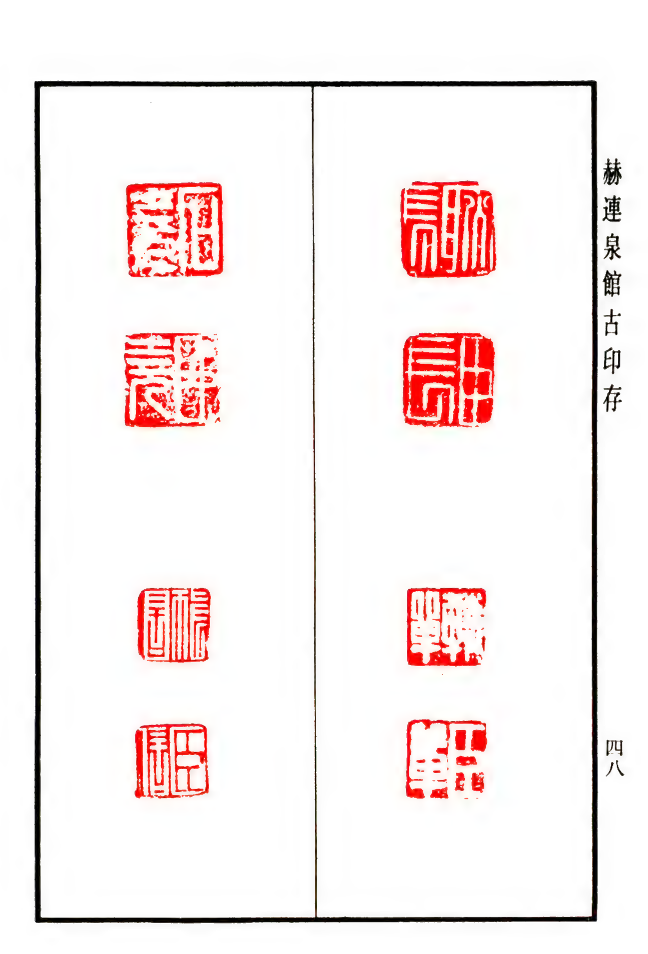


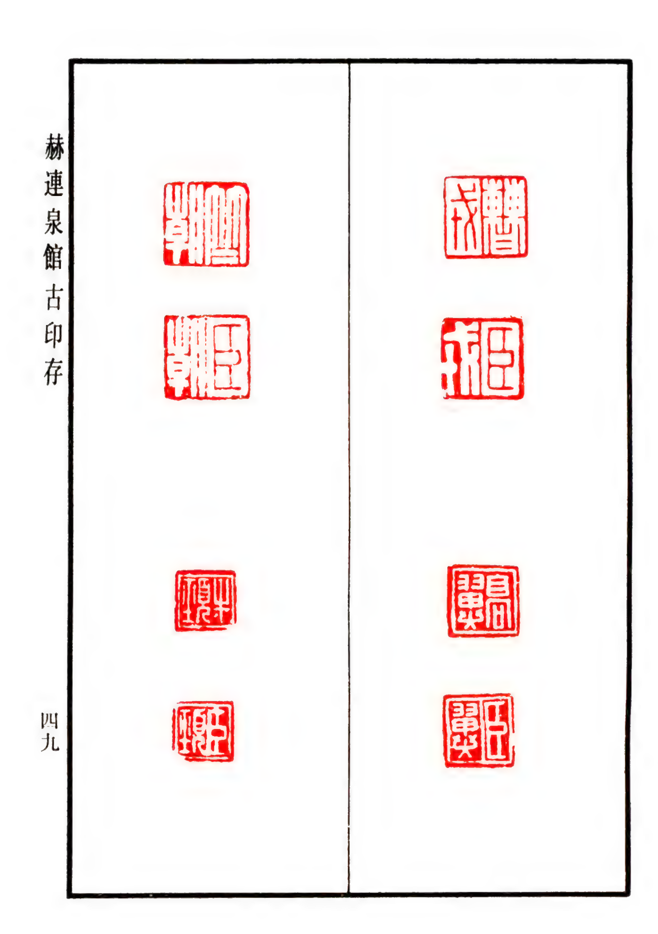


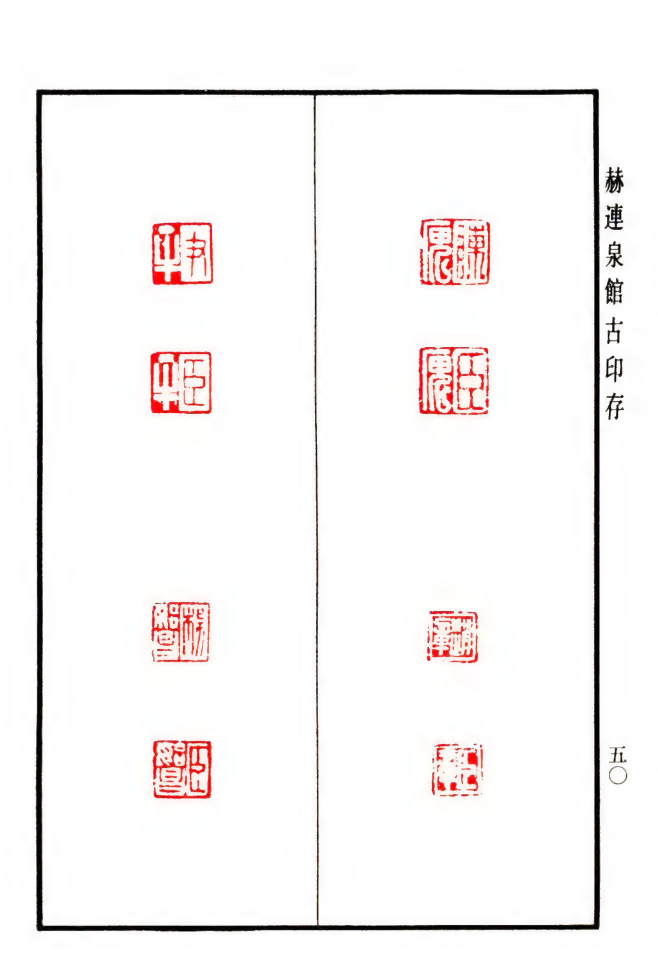


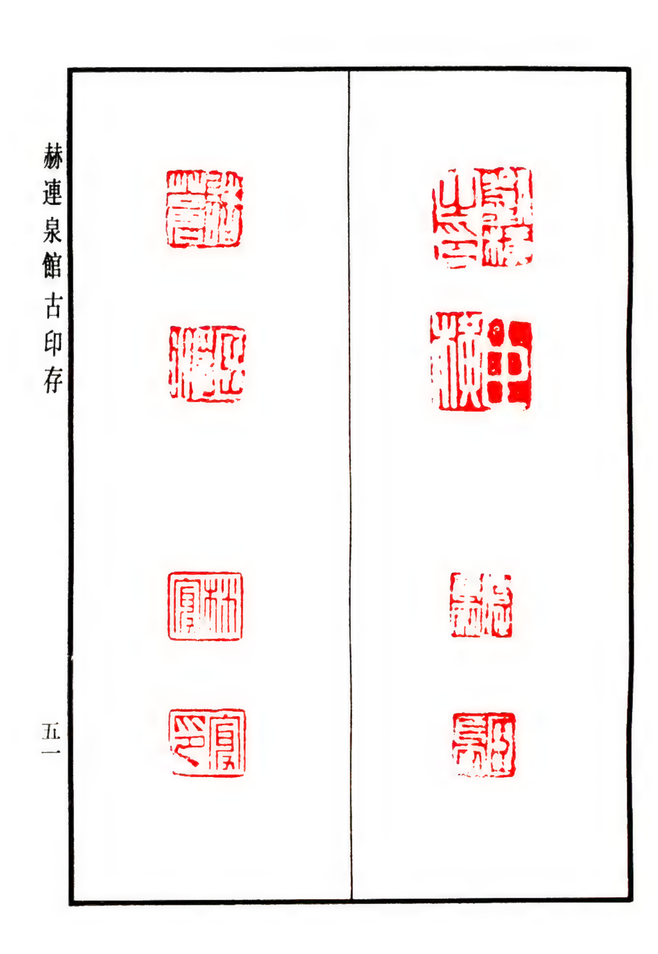


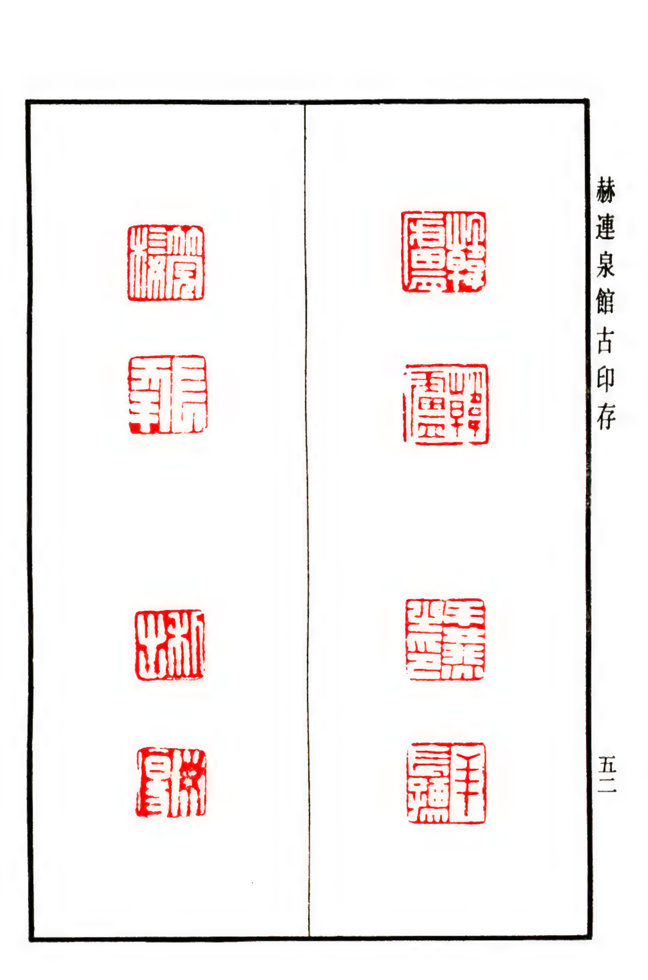


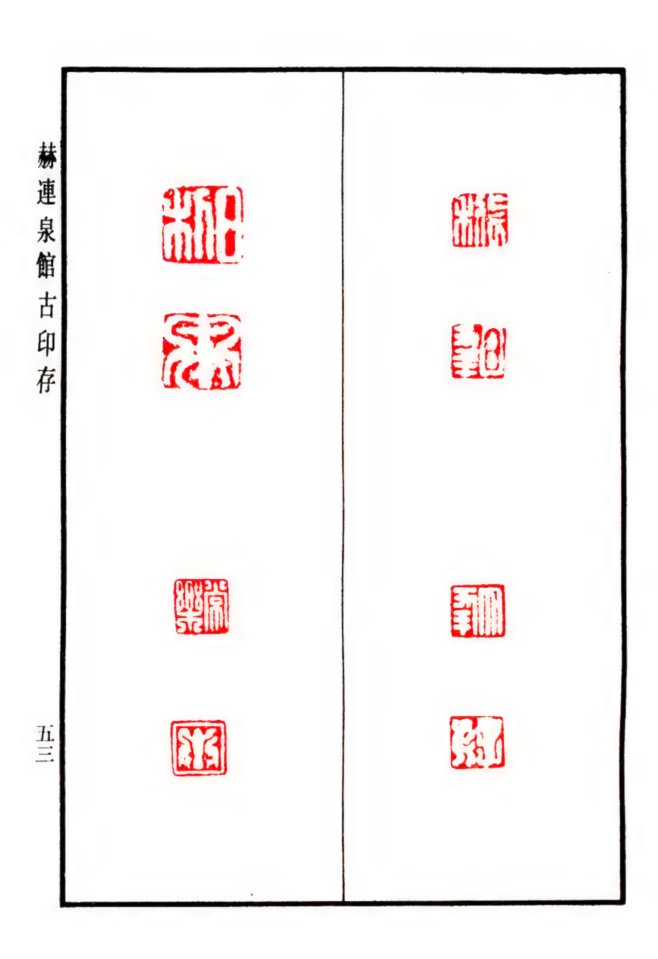


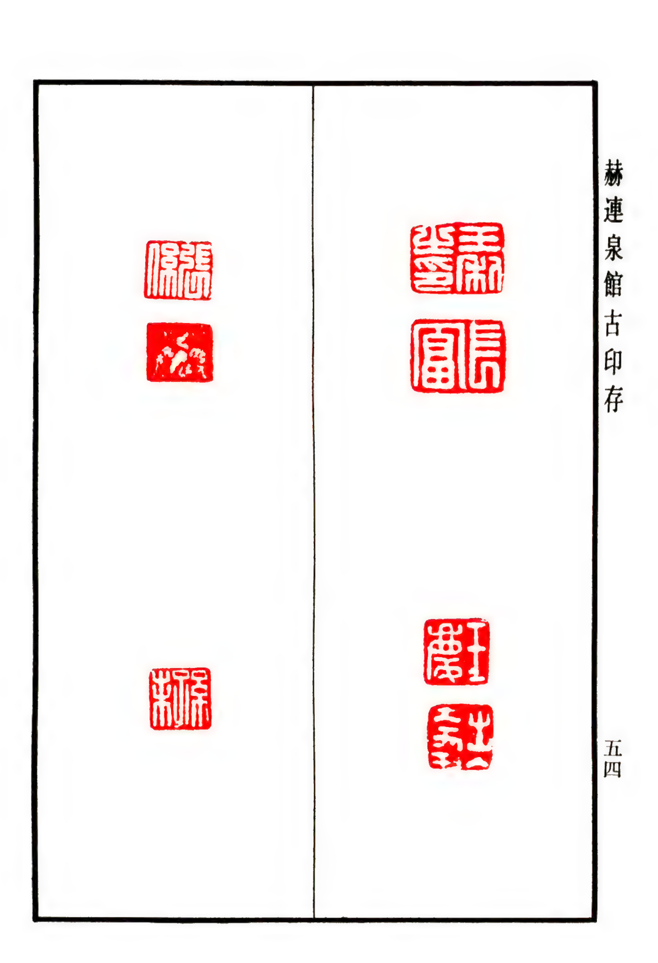


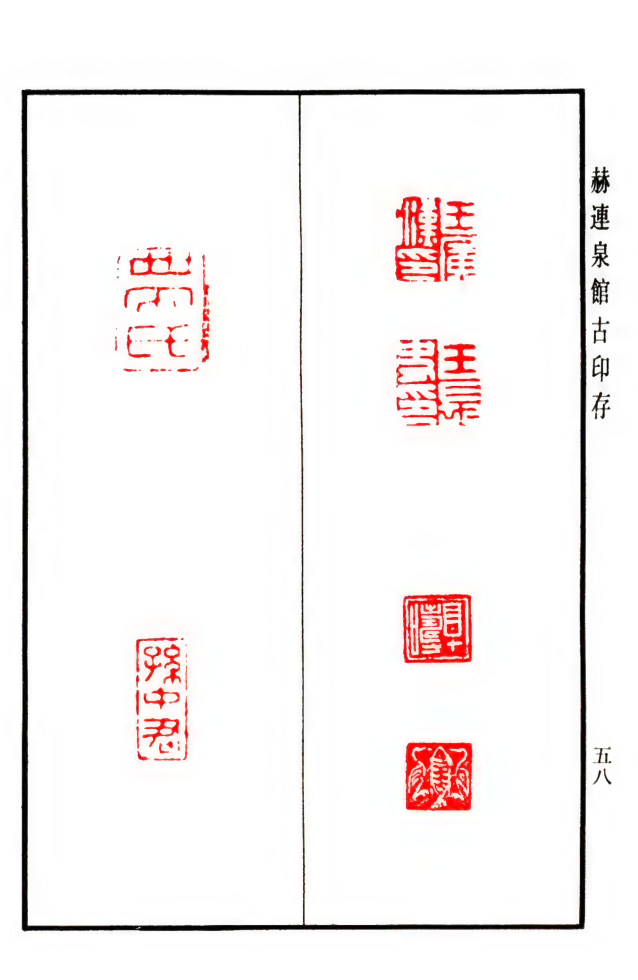


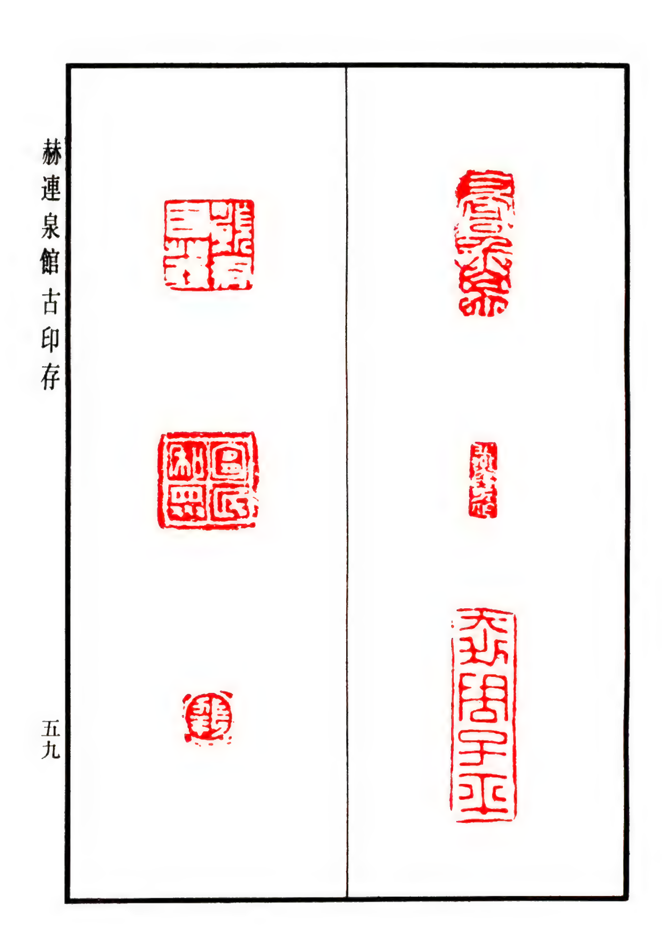


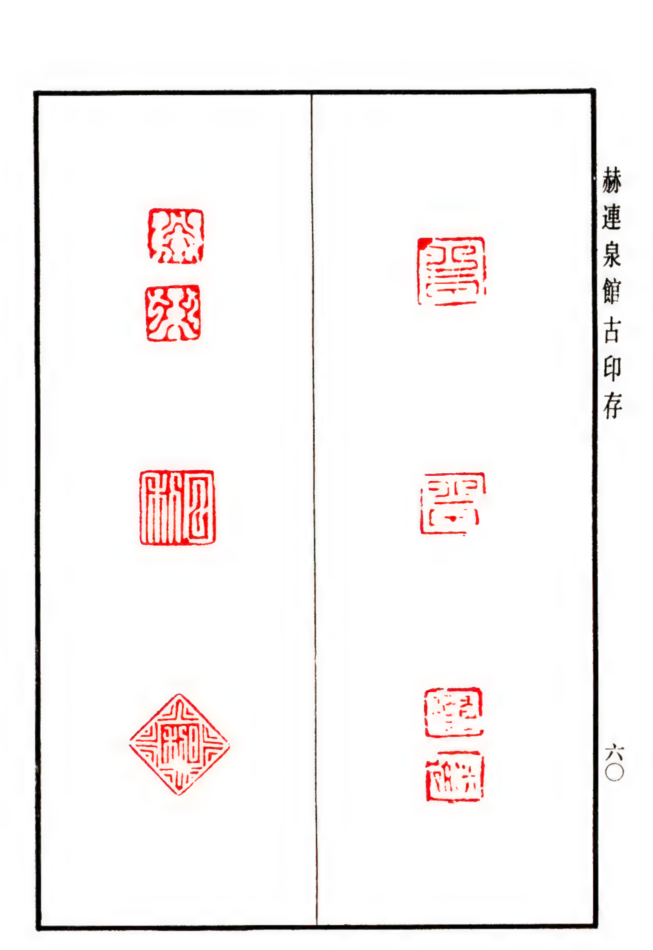


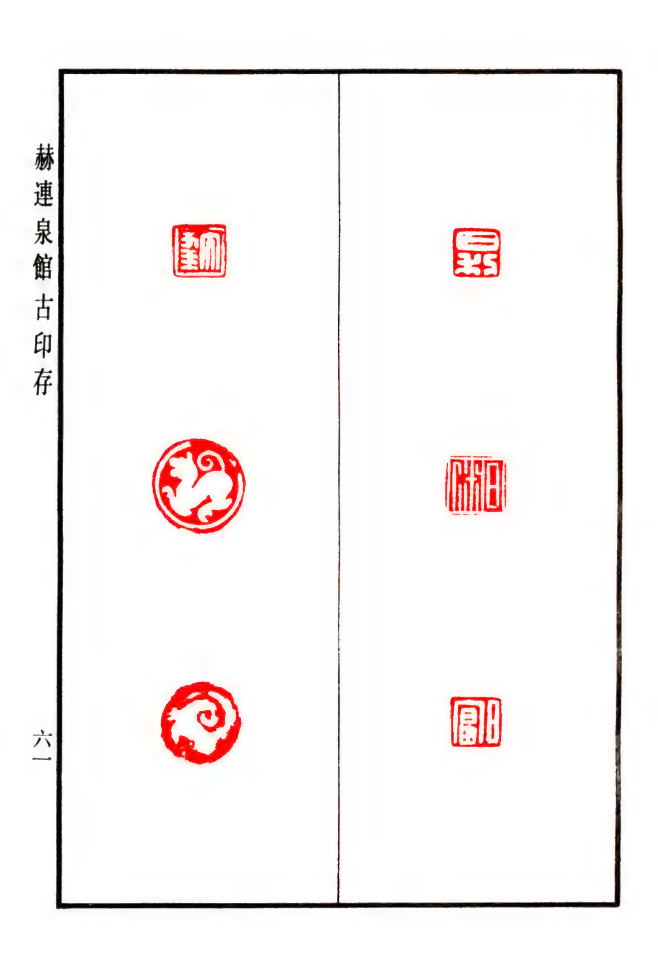


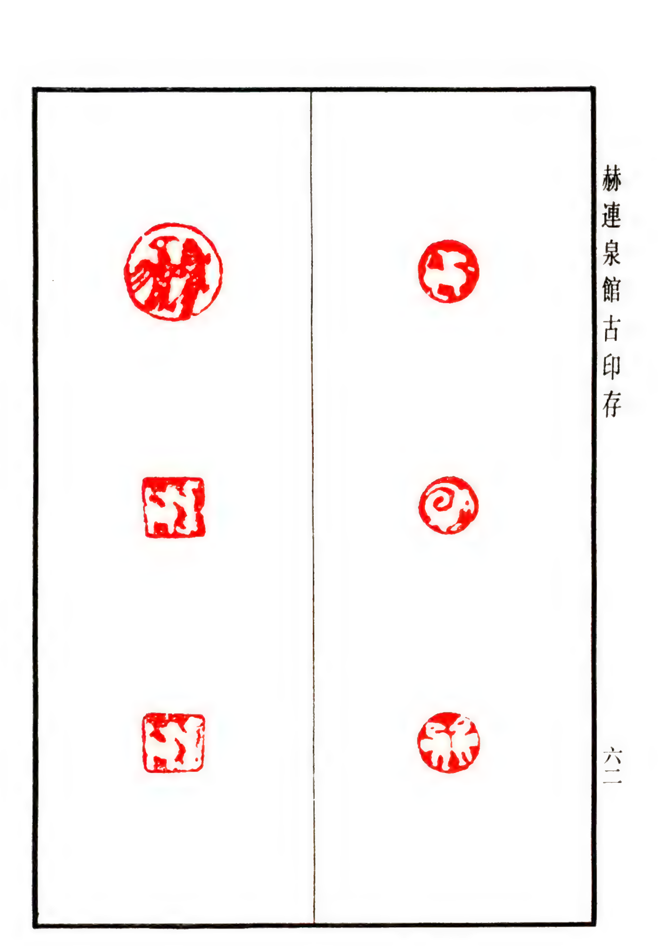


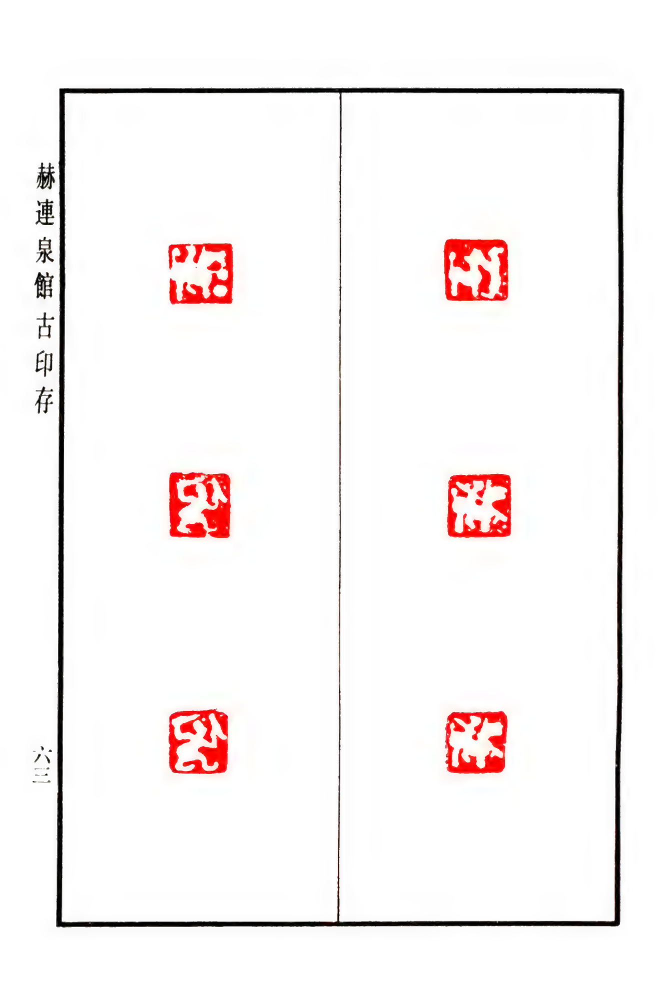


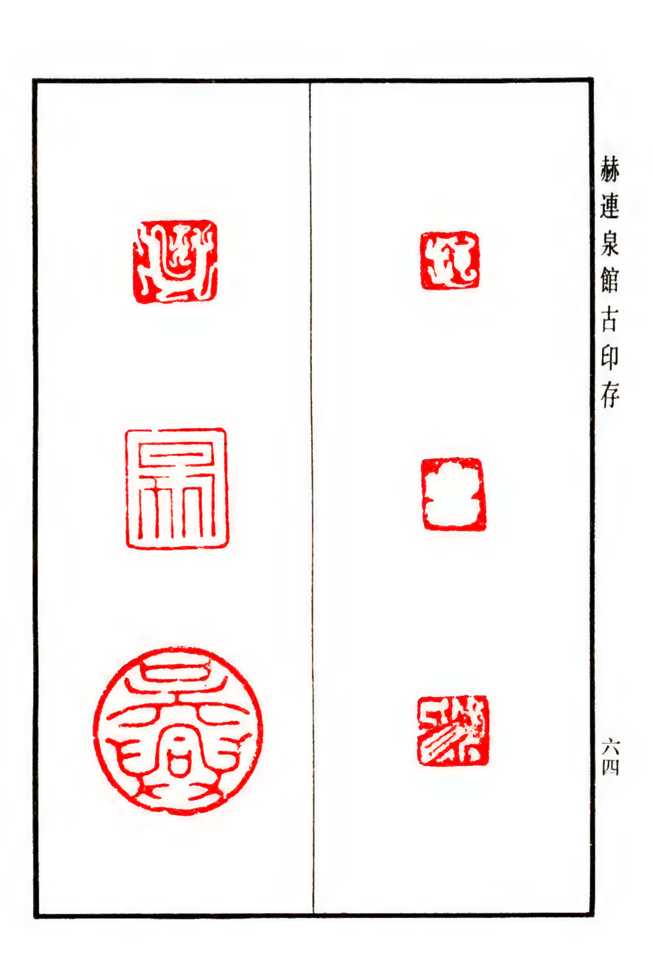


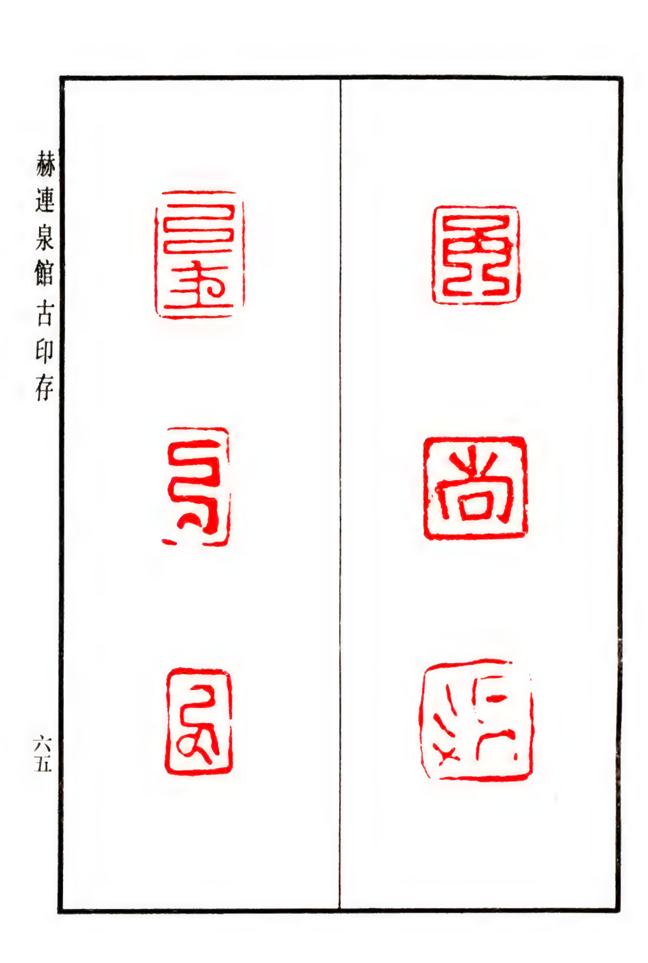


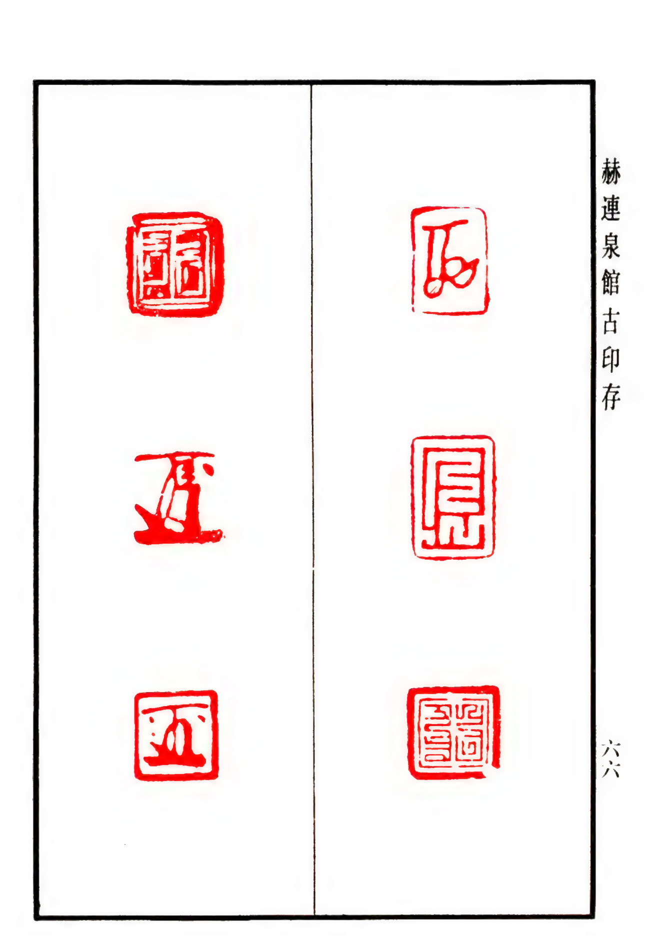


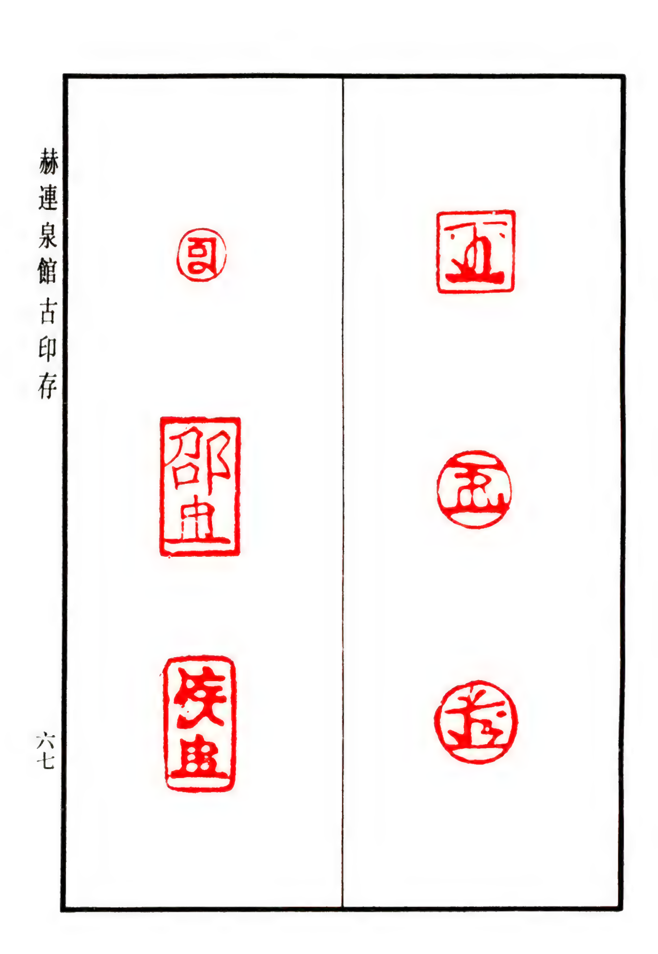


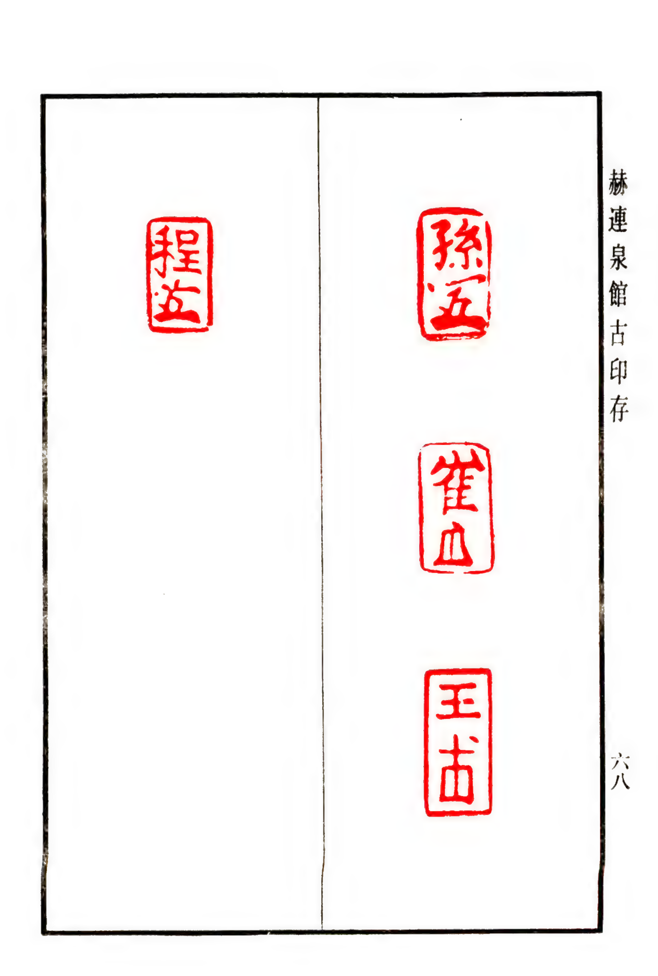








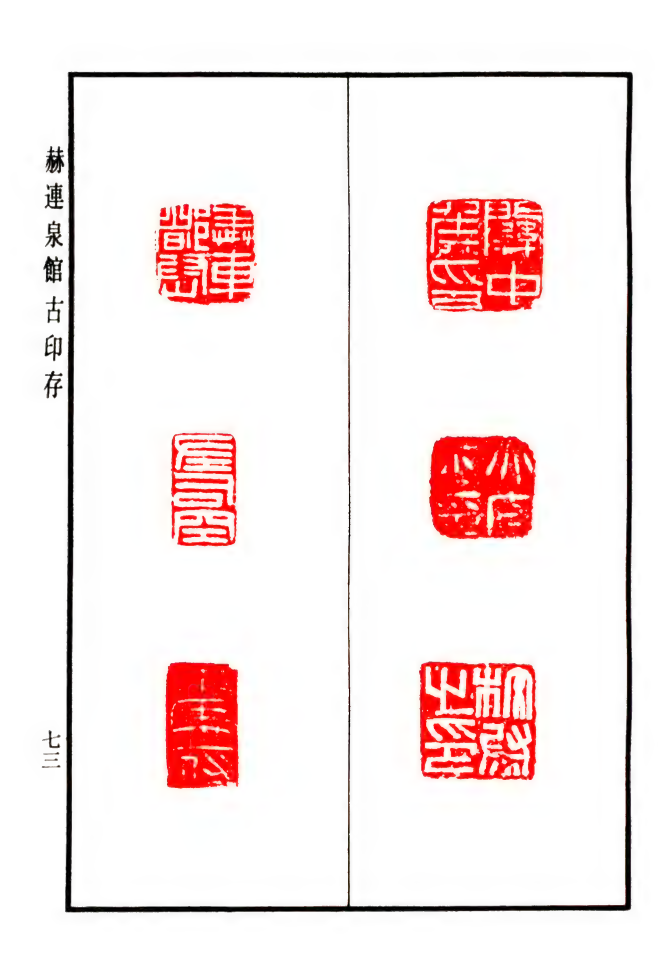


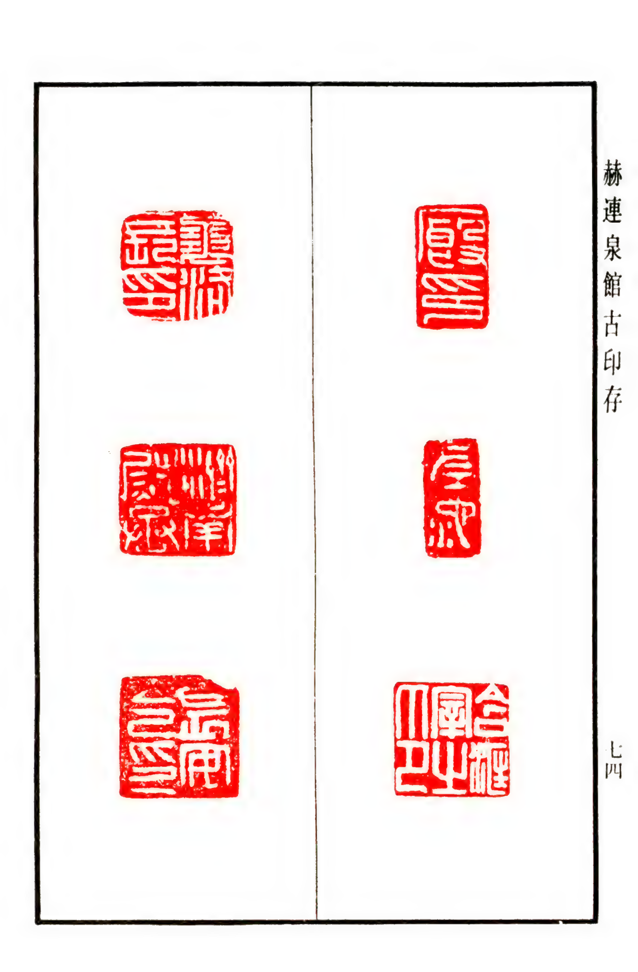

孫五
崔四
王吉
程五

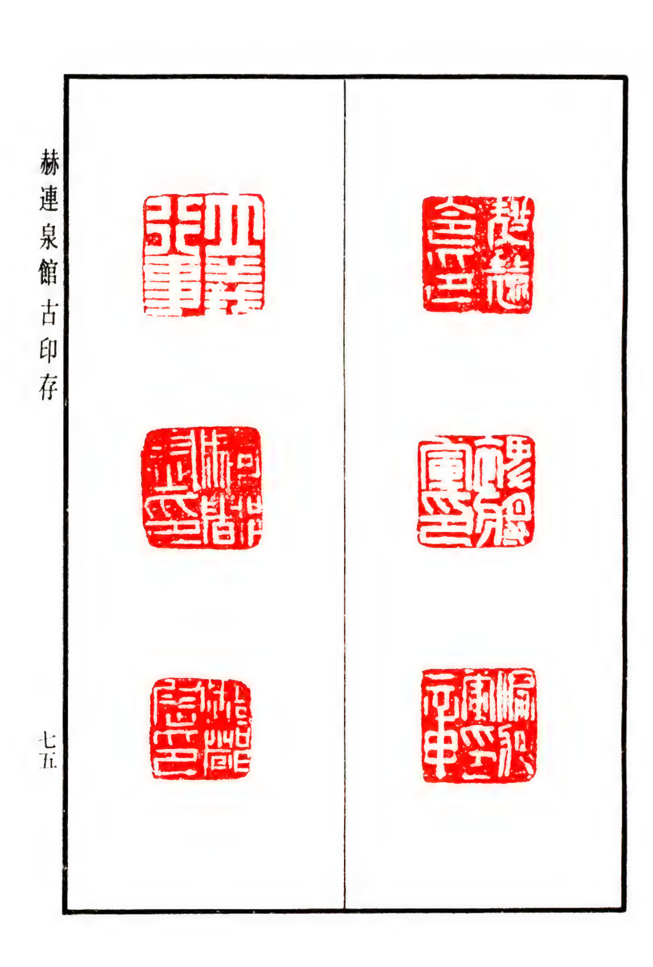
予之於古印璽也嗜之最早而得之恨晚比來海東鬻長物以充旅食則晚得者復先失念之不去懷乃復搆之歲甲辰得尤精者三百餘既譜而序之矣今年春又得古璽印五百長夏無事復課兒子輩鈐之以續前譜並書其端曰古璽印有關於學術前序備述之今茲所得有可補前譜未盡者三事焉古璽文字自爲一體今知有與古金文陶文及殷人卜辭合者編中所載吳侃璽文作□□吉字璽文作□考之古匋文吳作□（說文吳古文作□殆□之誤）兮仲鐘侃作□宅陽戈作□殷人卜辭吉作□並與璽文合此關於小學者一也漢書地理志載新莽所改郡國名甚詳間有不著改名者頗疑新莽未必因仍不改或史家有所闕佚今錄中有含洭宰之印含洭乃漢名而曰宰則爲莽

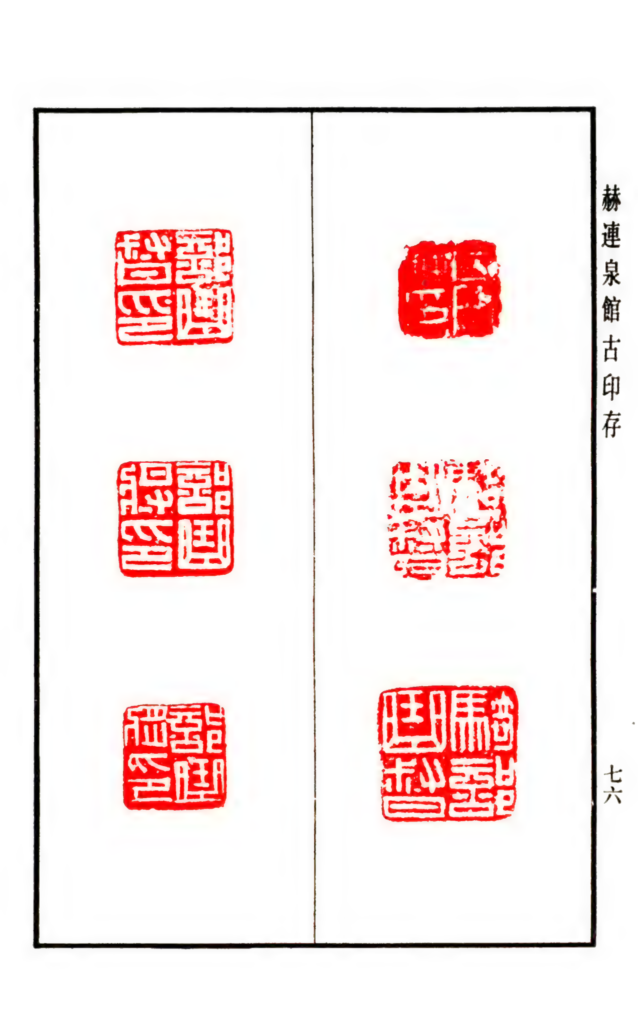
時印無疑漢志含涯下不載莽改名則凡漢志不出莽名者皆仍舊未嘗改也此關於史事者二也印文多載僻姓吳恒軒中丞采之作續百家姓印譜此錄中則有若荆（殆即後世之邢）若狡若駧若輔若閩若新垣若東里若叔中（中即仲）皆可補吳錄所未及此關於姓氏者三也又古璽有吉語印前既已言之此錄又有曰昌曰吉曰生曰富生曰思言曰千万曰宜有千萬則皆前錄所未見又有曰私璽曰公私之璽曰敬璽者於此知古人初不必用名印即此通用之文已足昭信也又押字印中前譜有西夏文者爲前人所未見此譜更有類金源國書者此尤押字中罕見之殊品也往昔吾竹房說印作三十五舉桂氏續之予異日者欲將平日所見聞爲印話更續兩家之書考古之士

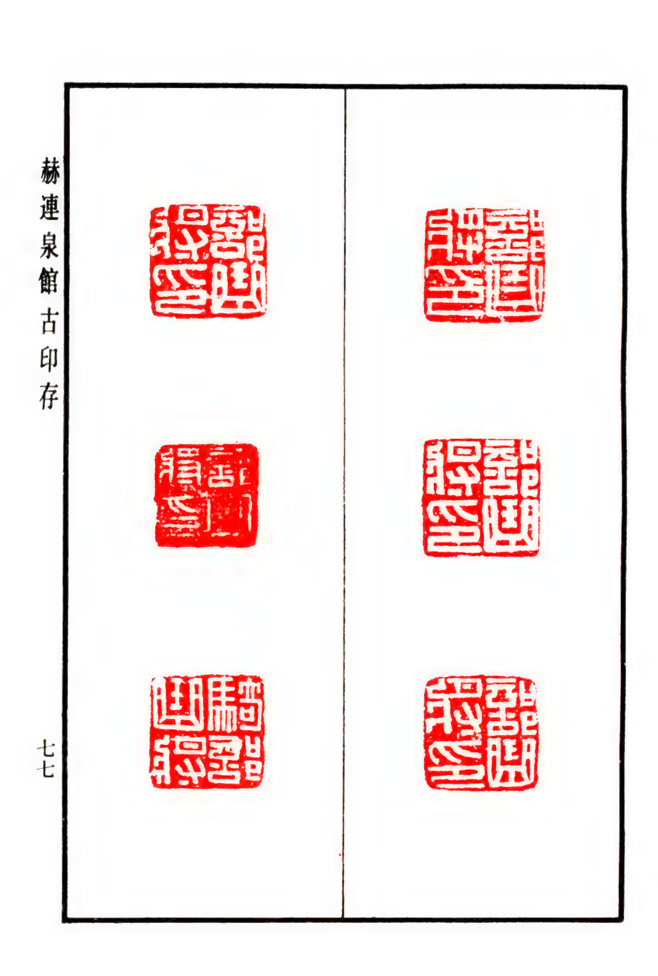
倘亦樂觀不廢乎丙辰九月上虞羅振玉書

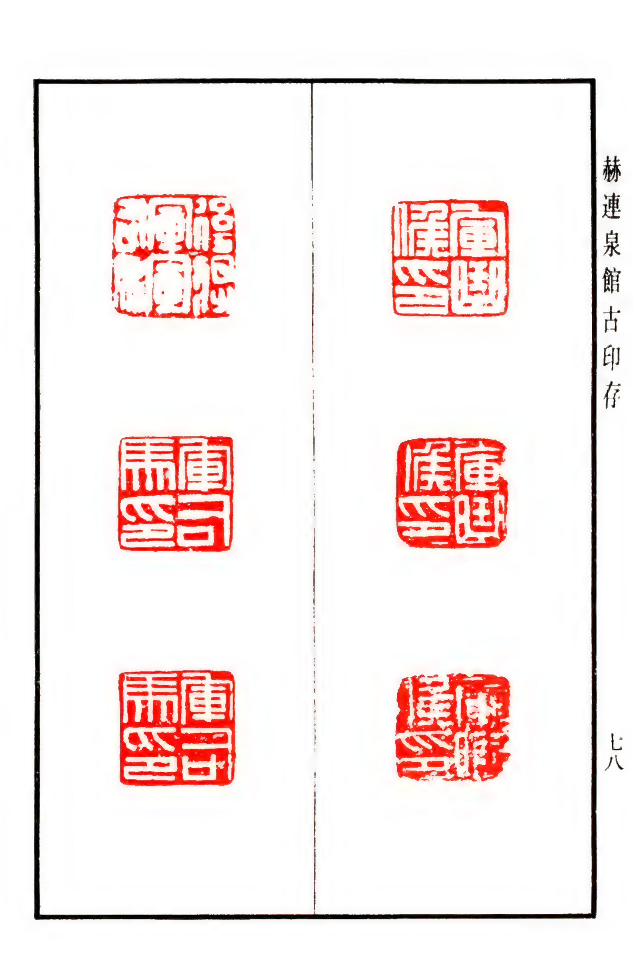












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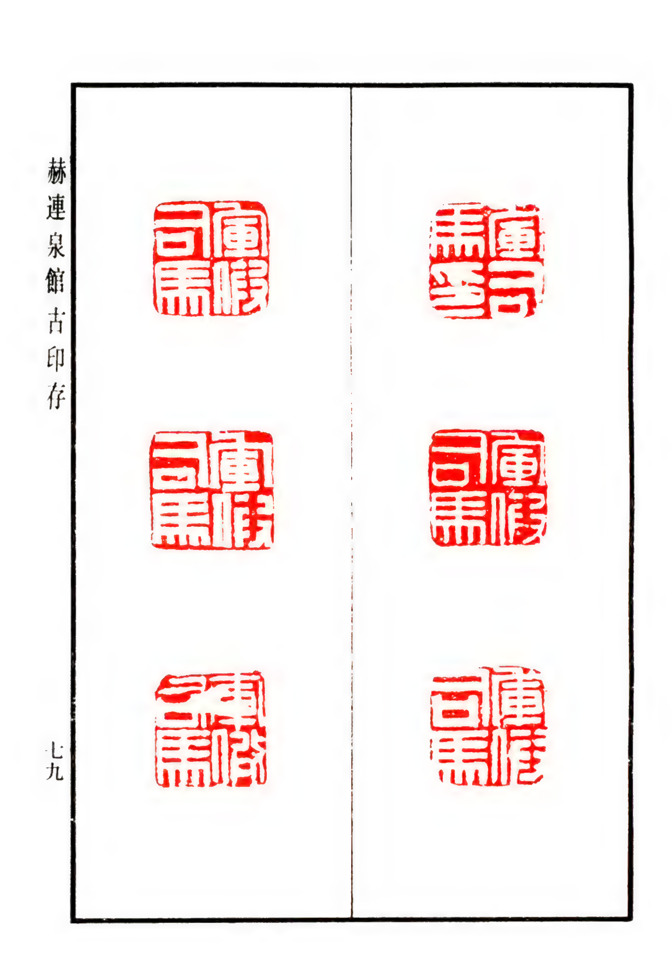

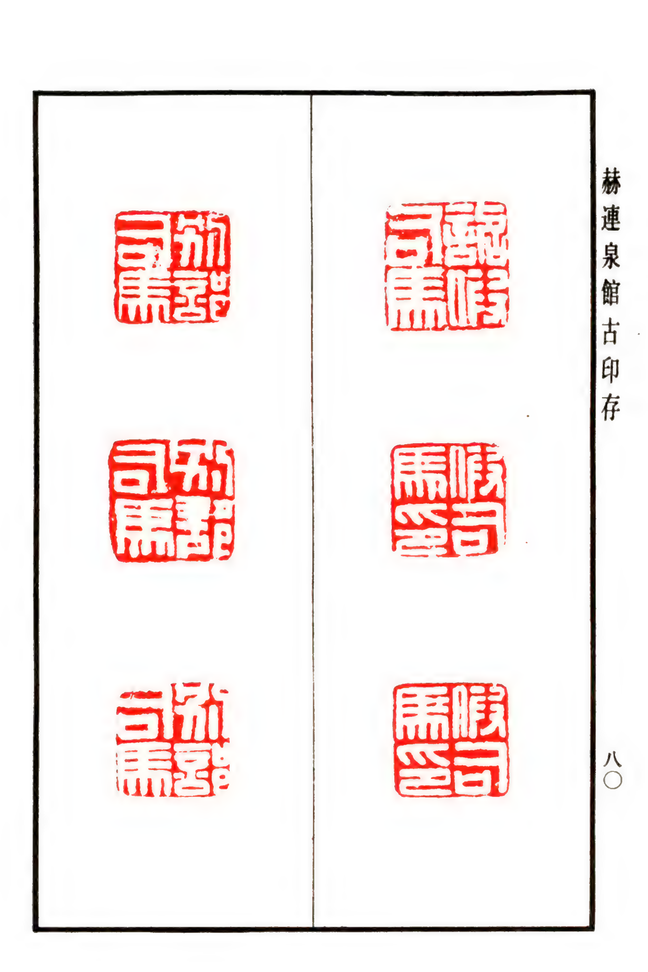

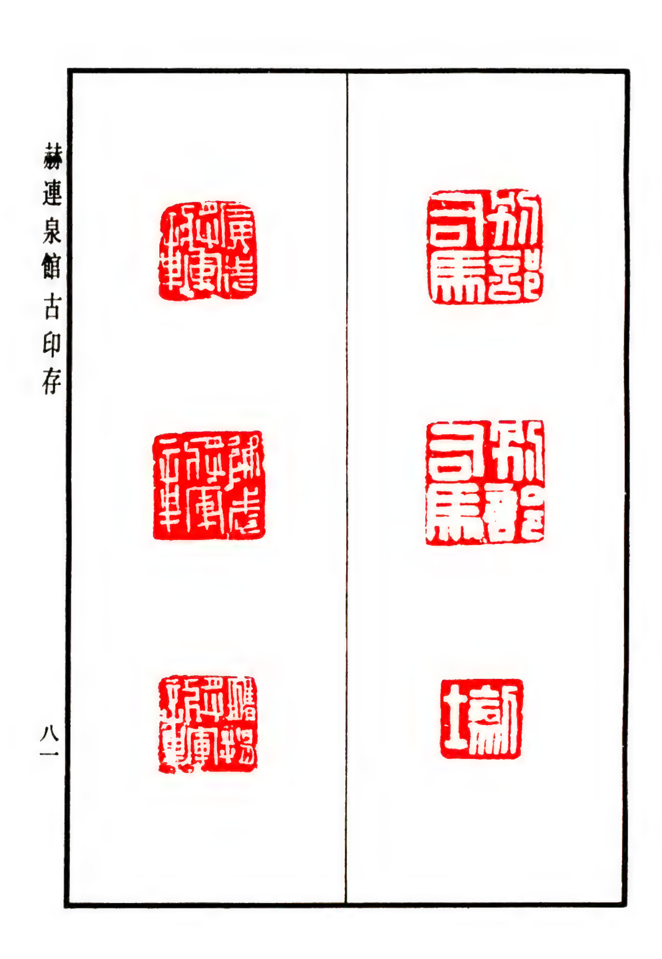

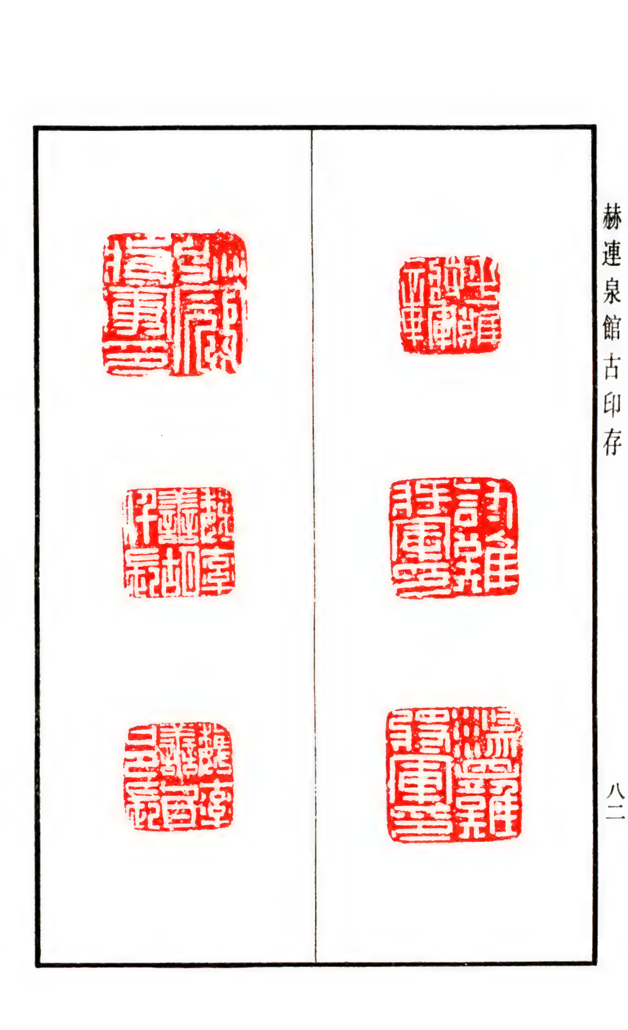

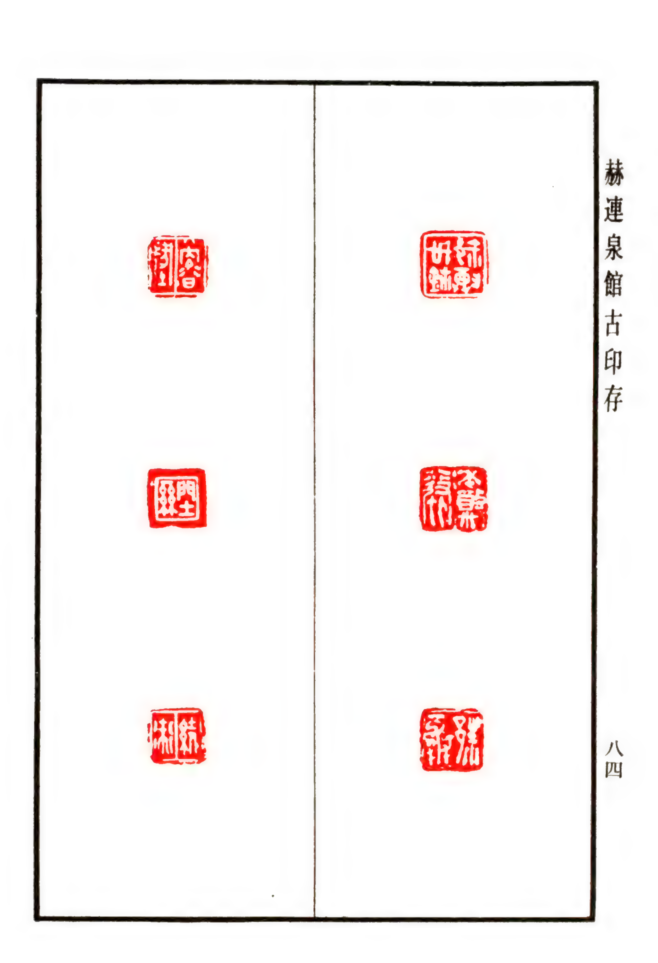

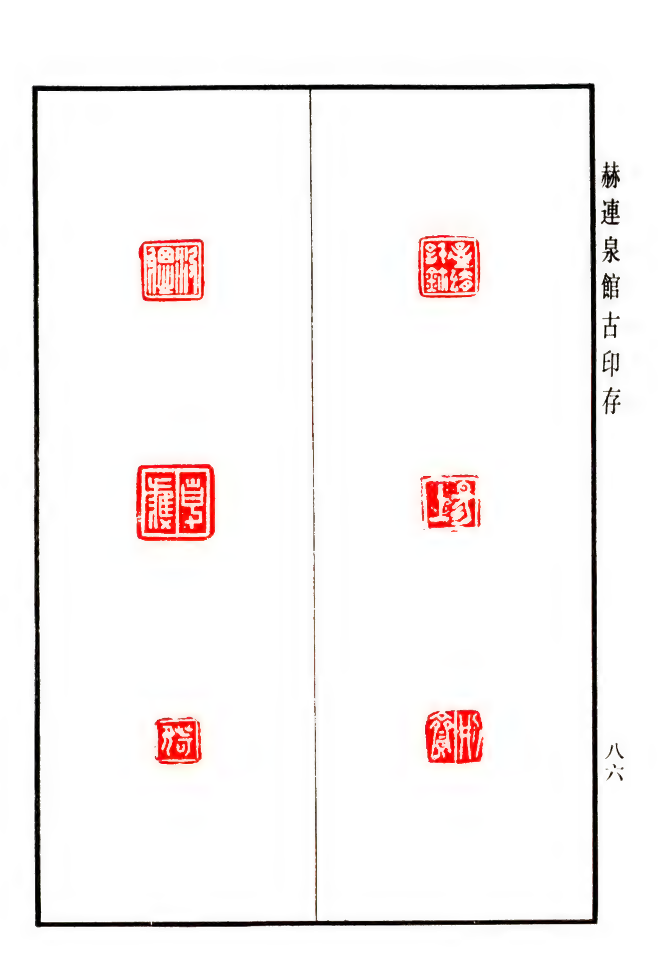

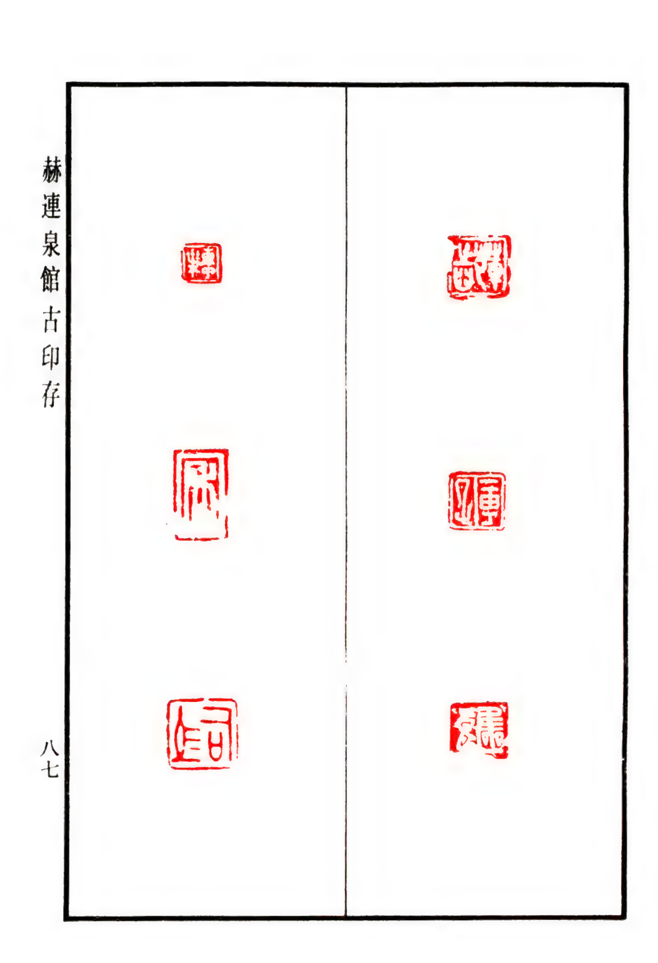

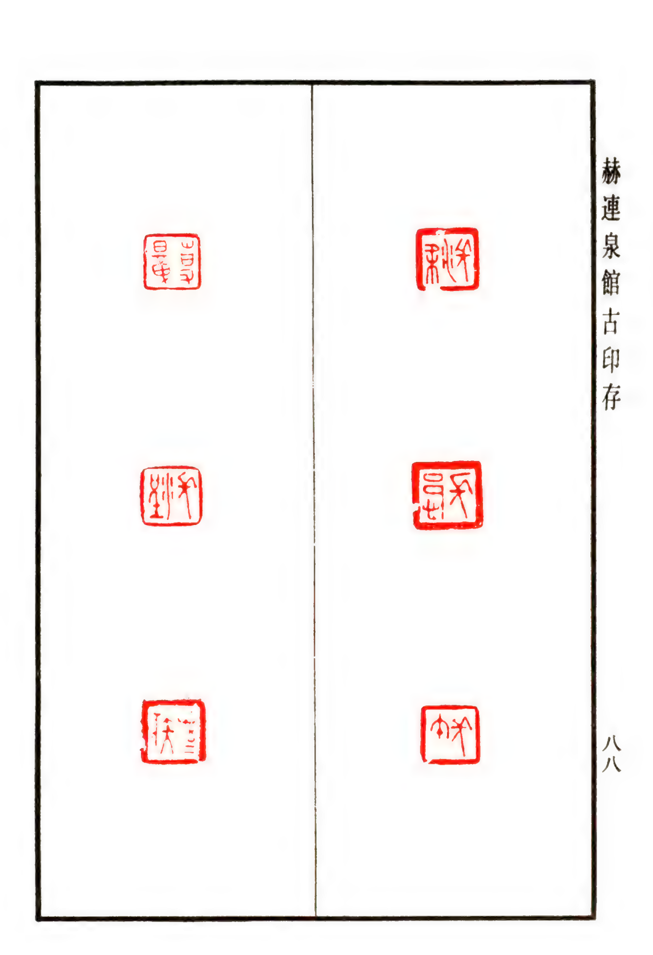

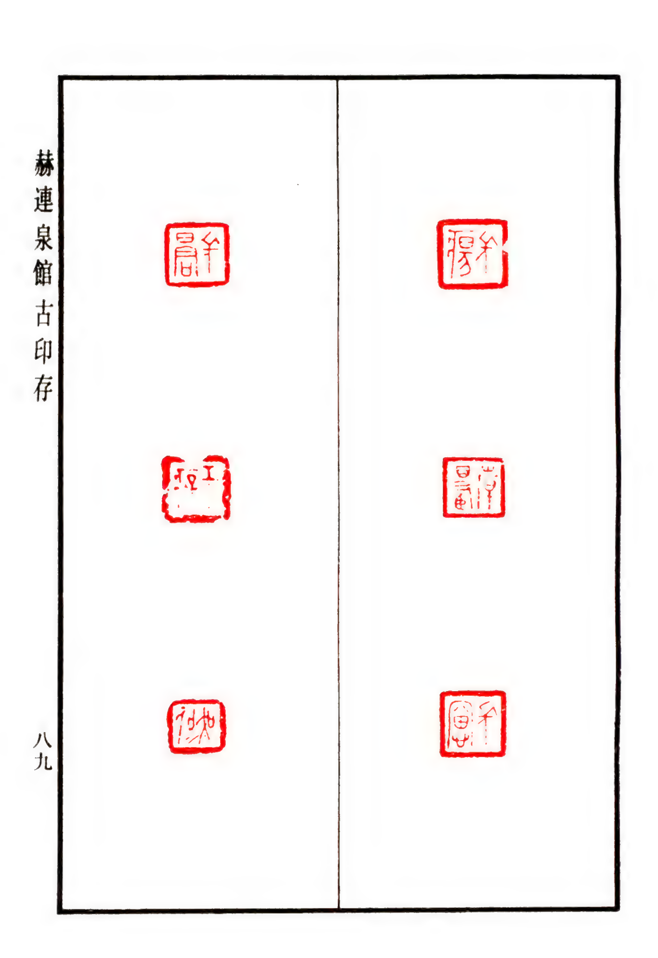

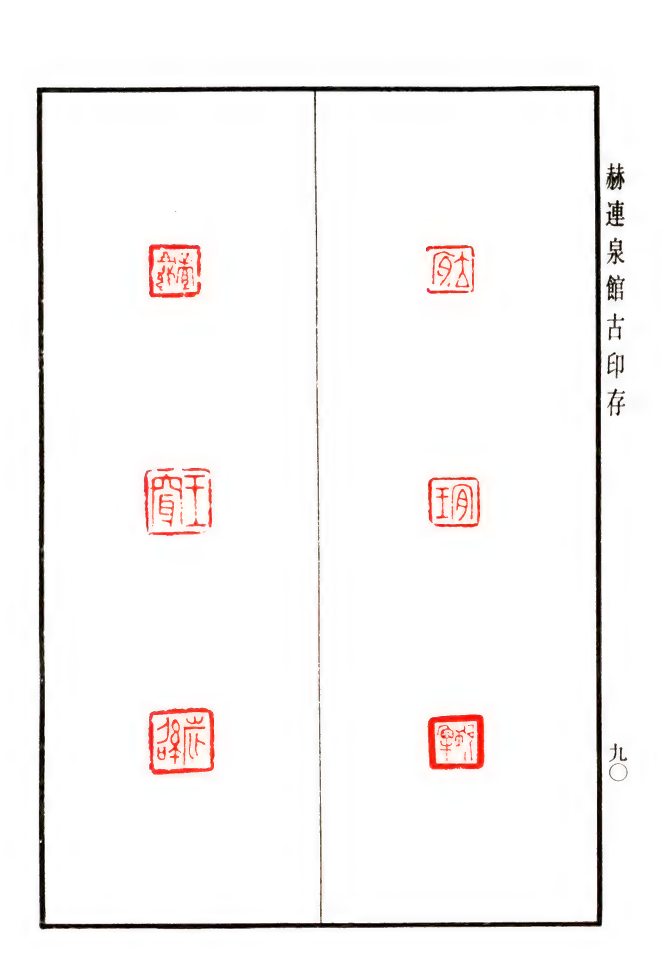

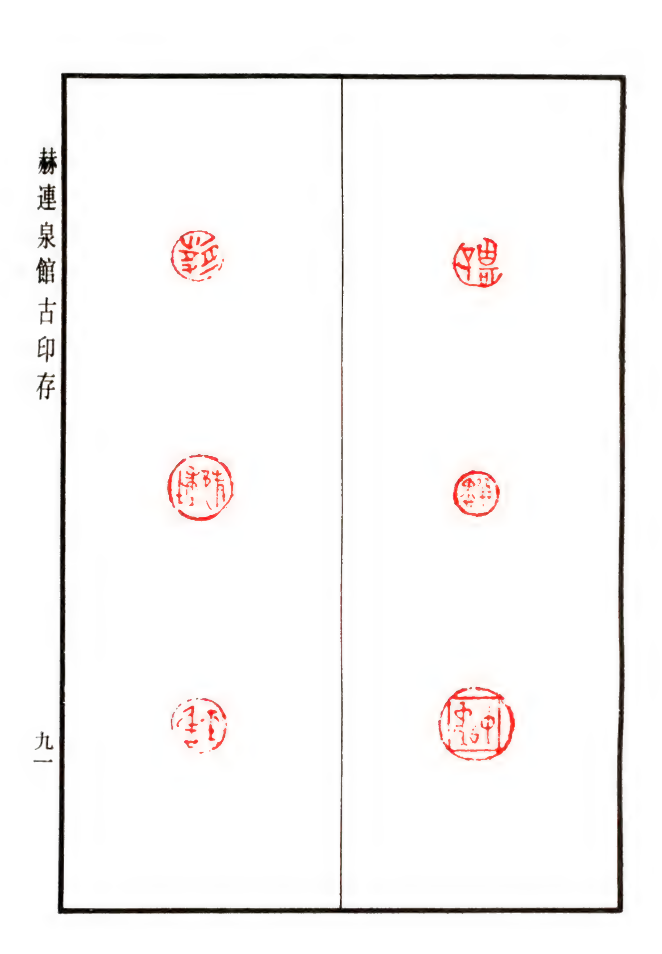

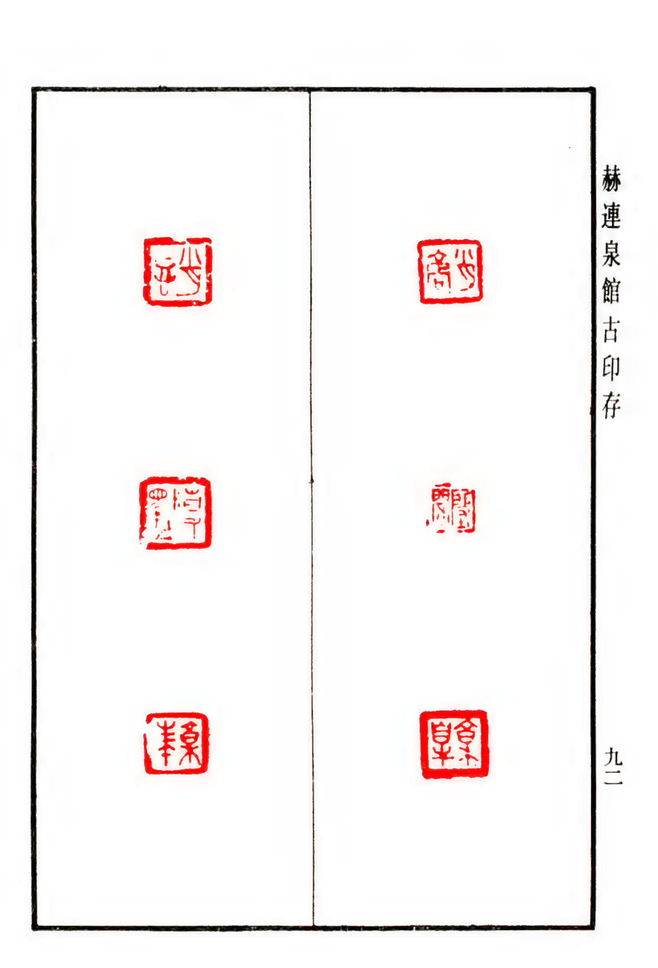

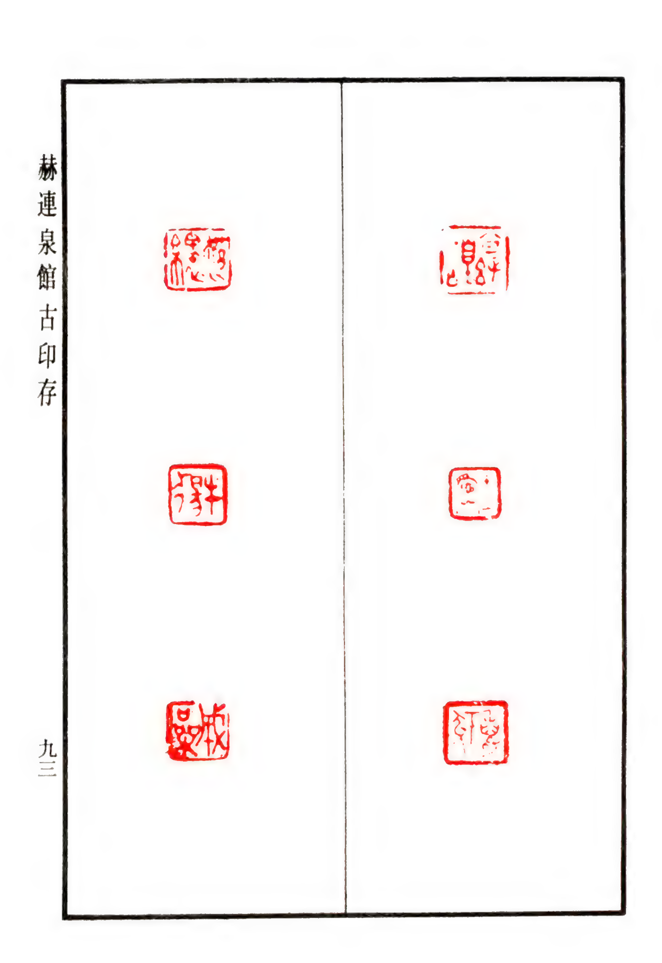

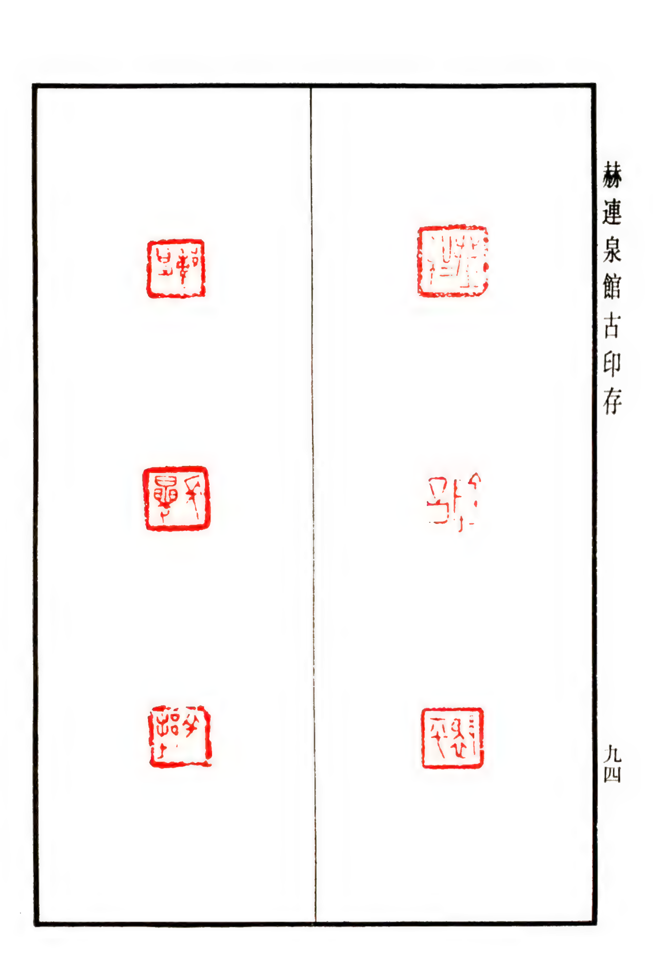

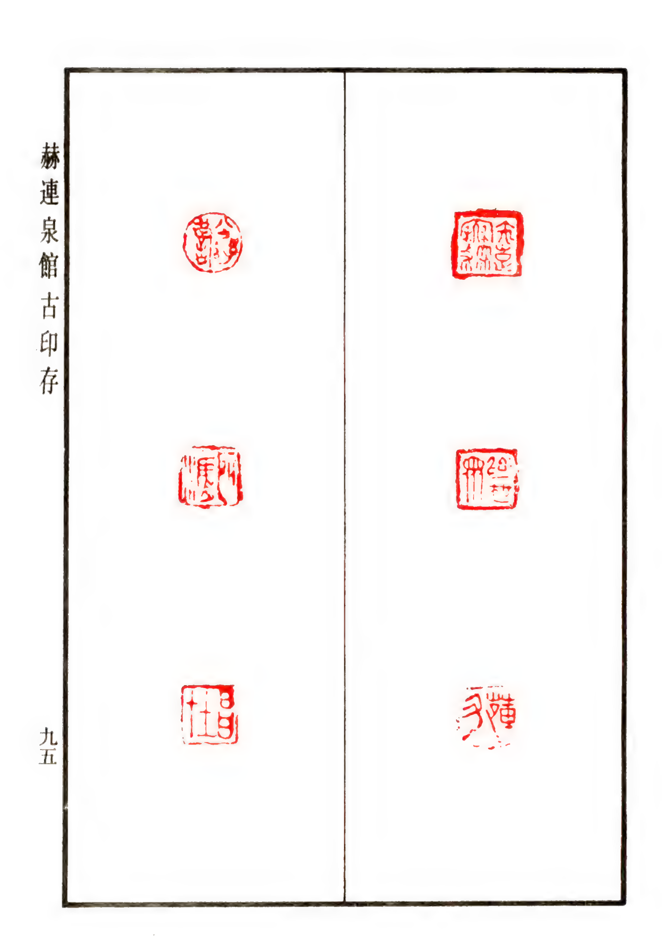

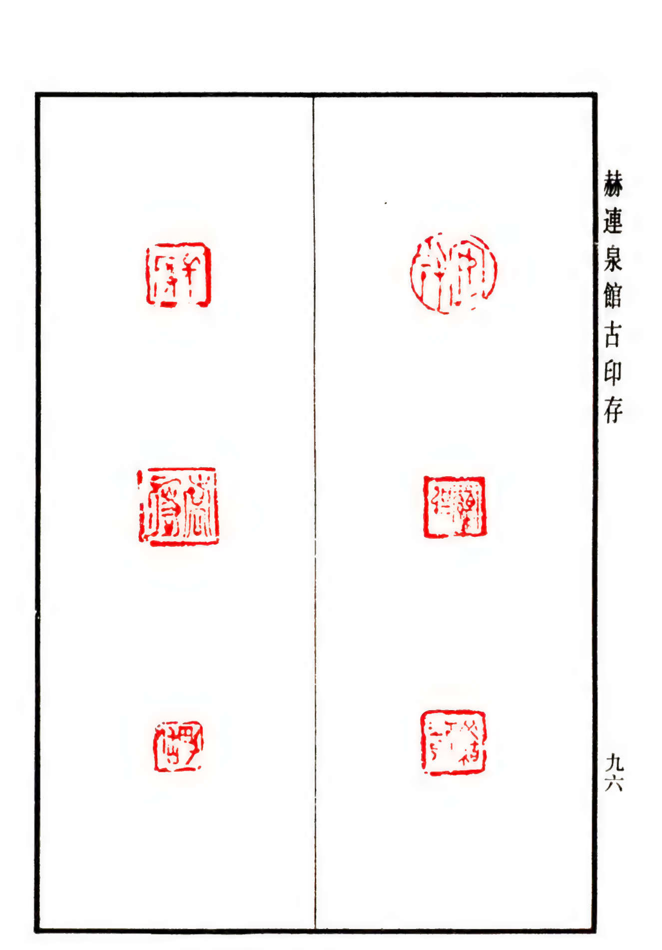

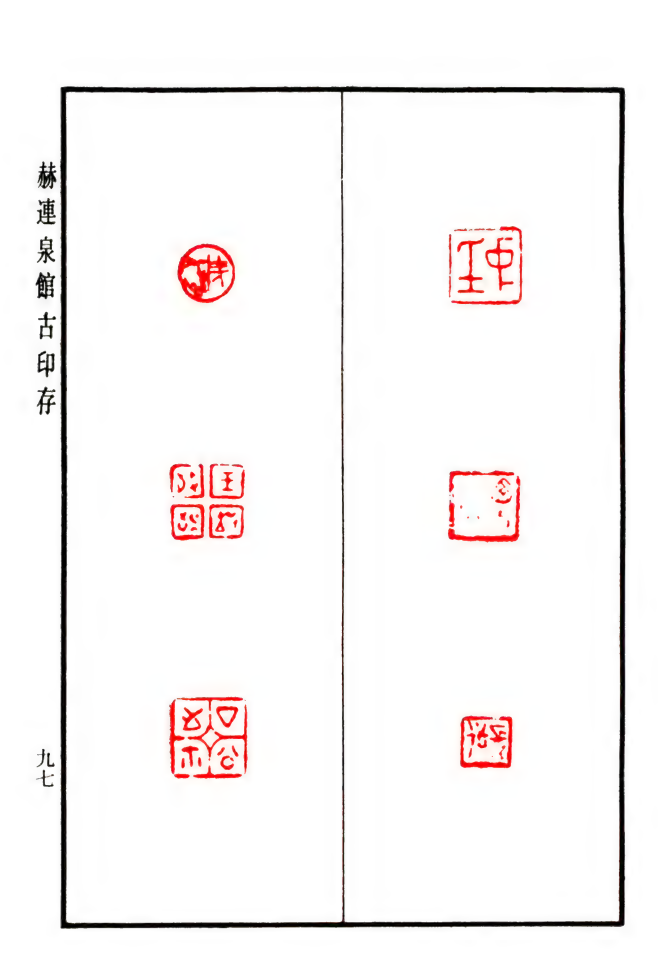

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